THE COMMUNICANTS DUTY.

Set forth in eight Sermons, Preached at *Kings-Lynne* in *NORFOLK*, For the benefit & instruction of those that intend to receive the Sacrament of the Lords Supper worthily and with comfort.

By *THOMAS PURCHAS*, M.A.

2 Chron. 35. 6.

Sanctifie your selves, and prepare your bretheren, that they may doe according to the Word of the Lord.

LONDON, Printed for *John Stafford*, at the signe of the George neer Fleet-bridge. 1657.

T. Jolley Esq. F.S.A.

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To

The Right Worſhipfull and his worthy friends, Mr. *Thomas Milner*, Major; Mr. *Thomas Grimell*, Alderman, Mr. *Ioſhua Greene* Alderman, with all the Society of that ancient Incorporation of *Kings Lynn*. Grace and Peace, &c.

Right Worſhipfull.

THat of *Artaxexres* King of *Perſia*, was never too highly

ſet and priſed, which ſaid; that it was of no leſſe kingly bounty and humanity, to accept of little things, then to give great: I have received great things from you, and now what have I to offer unto you, but even theſe poore Meditations? which if it ſhall pleaſe you to accept, you ſhall more enrich and fill my deſire by this receaving, then by giving. For to an honeſt minde it is ſweeter to be regarded, then rewarded, and what

what greater reward can be given unto him that ſtriveth to bee thankfull, then to finde himſelfe accepted in that, inwhich he ſeeketh moſt to pleaſe? Accept them I pray you favourably, and cenſure them charitably: for my part I intend eſpecially (though I be of all men moſt unworthy) to further Chriſts Kingdome, which if it may, I have my deſire: howſoever I ſhall leave it to the bleſſing of God, and your worthy Patronage.

Now the God of all consolation, according to the riches of his mercy, blesse you and yours with all externall, internall, and eternall blessings of his spirit, that all your actions may bee prosperous, your troubles few, your comforts many, your life long, your death blessed, your elections sure, and your salvations certaine. *Amen.*

Yours in the Lord
JESVS.

Tho. Purchas.

To The Reader.

CHristian Reader, you have in the eight Sermons the Communicants Duty set forth at large; now for the helpe of their memories who desire to attaine to a particular and distinct knowledge of the heads delivered, I have collected the summe of them out of the former Sermons, and here set

ſet them downe by themſelves, they are truths which every Chriſtian ſhould indeavour to make his owne: bee perſwaded therefore to uſe a little diligence in theſe things, which are matters of ſo great moment. Firſt ſtudy them, to get a particular and diſtinct knowledge of them, committing them to memory.

Secondly, be well grounded in the truth of them by infallible teſtimonies of holy Scripture.

Thirdly, make that uſe of them in thy life, as God in

hi

his word directeth thee, that so thou mayst be happy as well in doing as in knowing.

Thou seest what is thy taske. Arise then, and bee doing, and my prayers shall be, that the Lord would be with thee, that thou mayst increase in wisedome, and abound in the mysteries of godlinesse, and in all holinesse.

Thine in Christ
Jesus.

Tho. Purcha[illegible].

The First SERMON.

1 Corinthians 11. CHAP. 28. VERS.

But let a man examine himſelfe, and ſo let him eate of that Bread, *and drinke of that* Cup.

THE bleſſed Apoſtle St. *Paul*, perceiving what was in the *Corinthians*. In this Chapter reproves them very ſharp-

ly, as may bee read from the beginning of it, unto the 17 verſ. In the verſes following he inſiſtes upon the Doctrine of the Sacrament, and their careleſnes in not preparing of themſelves to come unto it. This corruption of theirs he

First, propoundes.

Secondly, confutes.

In the propounding of it, he taxeth them with two vices.

First, want of Charity, in the 18 verſ. [a] *When you come together in the Church, I heare that there be diviſions among you, and I partly beleeveit.* There were diviſions among them even then, when they were to aproach unto the table of the Lord: this did he heare, and partly beleeve. Se-

[a] 1 Corin. 11.18.

Secondly, he taxes them not onely for the want of Charity, but also of Sobriety and Temperance, in the 21 verſ. in eating, ſaith he, *every one taketh before other his own Supper: and one is hungry, and another is drunken* [b].

Now the bleſſed Apoſtle having propounded their vices, he cometh in the ſecond place to confute them, and in this he ſheweth a diſlike of their curſes, ſaying, *Have yee not houſes to eate, and to drinke in? or diſpiſe yee the Church of God, and ſhame them that have not? what ſhall I ſay to you? ſhall I prayſe you in this? I prayſe you not* [c].

Now in his confuting,

[b] 1 Cor. 11 21.

[c] 1 Cor 11 22.

he takes an occasion to put them in minde of the first institution of the Lords Supper.

I have received, saith he, *of the Lord that which also, I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, tooke Bread*: [d], And heere hee sets down two things.

[d] 1 Cor. 11.23.

First, what the Sacrament is.

1 In the substantiall parts of it.

2 In the simple actions.

3 In the relative actions.

4 What the end is [e].

[e] 1 Cor. 11.24.25, 26.

Secondly, In the second place hee sets down what is to be done before they come to the Table of the Lord,

Lord, they must examine themselves, [f] but *let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup.* So that wee may now see, who they bee, that are to be admitted to the Table of the Lord, even those who after good examination and tryall, have found themselves fit.

[f] 1 Cor. 11.28.

In the words there is a double injunction to a double duty.

First, touching examination.

Secondly, touching our participation after examination.

In the first injunction there is.

First, the duty that is injoyned, Examination.

Secondly, the party nominated, A man. Let a man ſaith the Text examine.

A man, this notes the fitnes, a man that hath diſcretion.

A mans ſelfe, this the propriety of the action.

In the ſecond injunction for the matter of participation, *So let him eate of that Bread, and drinke of that Cup*, you have three things.

Firſt, the note of dependency, in the word, ſo.

Secondly, the actions, Eating and Drinking.

The words being divided, let us come to the ſenſe and meaning of them, Let us ſee.

Firſt, what it is to examine.

Se-

Secondly, why it is ſaid *let a man examine.*

Thirdly, why a *mans ſelfe.*

Fourthly, why *ſo let him eate, and ſo let him drink.*

Quæſt. *What it is to examine.*

Reſp. The word in the originall is δοκιμαζω, and it is ſometimes taken in the beſt ſenſe, for a good tryall, ſometimes in the worſt ſenſe, for a bad tryall.

Firſt, when in the worſt ſenſe it is uſed for a bad tryall, it is in our Engliſh tongue properly called tempting. Now Tempting is an uſing of an evill meanes to effect an evill end, that is to try if men will thereby be perſwaded to doe that, that is evill.

And thus was CHRIST led by the Spirit into the Wilderneſſe to be tempted of the Divell, that is, to bee tryed by thoſe meanes hee then uſed if happily hee might bee perſwaded to ſinne, and doe that, that was evill.

What it is to examine.

Secondly, in a good ſenſe it is a lawfull try-all, an uſing of a lawfull meanes to a good purpoſe. So that to examine is nothing but to uſe all lawfull meanes to come to the true knowledg of our eſtate.

It

It is a diligent ſearching and trying of a mans ſelfe, whether hee bee fit to come to the Table of the Lord, or no.

Quæſt. *Why is it ſaid, a man, Let a man examine?*

Reſ. It is ſaid a man, to note.

Why a man muſt examine.

Firſt, that children are not to bee admitted unto Gods Table, a man, that is, a man that hath diſcretion and underſtanding, ſo that in the ſecond place it notes.

Secondly, That mad men and fooles are not to bee admitted, without ſome demonſtration of that Hunger, Knowledge, and preparation thereunto, as

as may ſometimes though unuſually fall out.

Thirdly, that unbaptiſed perſons are not to bee admitted, a man firſt entred muſt he be into Gods Family, before he preſume to ſit at Gods Table.

Fourthly, lazie Chriſtians, that is, all ſuch who are eyther, utter neglectors, or lazy practiſers of this duty; theſe are not to be admitted, without exhortation to reformation.

Quæſt. ***Why it is ſaid let a man examine himſelfe.***

Why a man muſt examine himſelfe.

Reſp. It is ſaid ***a mans ſelfe***, to let us ſee, that the true examiner is the ſelfe examiner: many are diligent in examining others, and taxing them with their cenſures,

ſures, who in the meane time doe utterly neglect themſelves; they can ſoone eſpy the leaſt mote that is in their brothers eye, but will not ſee the beame that is in their own: ſeldome doe wee looke after the corruption of our owne harts, like her in the Poet, who never went from home, but ſhe put on her eyes, that ſhee might ſee the faults of others; but when ſhee came home ſhee put them off, that ſhee might not ſee her owne. Many are like unto fooliſh men who runne to quench their neighbours houſe, when their own flames about their eares; whereas it concernes all to ſay, what have I done? it is the

the Will of the Lord that every man examine himselfe, not his neighbour; that office he reserves to himselfe, or his publique Ministers.

Now good reason is there why a man must examine himselfe.

Rea. 1. First, because no man knowes a man better than himselfe: no man knowes what is in the house better than hee that owes it.

Rea. 2. Secondly, because every man must bee saved by his owne Faith. The just, saith the Prophet *Habbakuk*, *shall live by his Faith* g.

g Habba. 2 4.

Thirdly,

Thirdly, because that every one must answer for his owne sinnes.

Quæst. *Why is it said, so let him eate, and so let him drinke.*

Resp. This is added to let us see that a man being prepared, by no meanes must forbeare, hee must eate of that Bread, and drinke of that Cup. True it is that many vaine things are pretended, some pretend their weakenesse, and unworthinesse. Can any mans weakenesse, exempt him from that which GOD hath ordained, as a meanes to increase his strength? and is any mans un-

Why hee must eate and drinke

unworthineſſe ſo great as God is not worthy of his beſt ſervice? True it is that no man of himſelfe is able to come to this Table: the Prodigall child confeſſeth he is not worthy to be called his Fathers ſon; the *Centurion* that he is not worthy that CHRIST ſhould come under his roofe; *John* the Baptiſt the greateſt that is borne of woman, was unworthy to unlooſe the latchet of our Saviours ſhooes; yet all theſe were received and approved of God. The Apoſtles were not worthy to ſuffer rebuke for the Name of CHRIST; yet they rejoyced in this, that they were accounted worthy [h]: let it bee ſufficient for

h Acts 5. 41.

for us that we are accounted worthy, so that having examined your selves, heare the advise which *David* gave *Solomon* i, *Vp and be doing, and the Lord shall be with thee.*

i 1 Chro. 22 16.

The Text being divided and the words explained, two Meditations offer themselves to our consideration.

Meditation. 1.

Conclusions or Meditations.

That whosoever would come as a worthy guest unto the table of the Lord, he must examine himselfe before he come.

Meditation 2.

That the selfe examiner must bee a receiver; it is not

not left indifferent for him to come or not to come, but commanded, Let him eate of that Bread and drinke of that Cup.

Meditation 1.

The first Conclusion, or Meditation.

That whosoever would come as a worthy guest unto the Table of the Lord, hee must examine himselfe before hee come. This is the Apostles injunction, and this is every mans duty. The blessed Sacrament is for those who after good examination, and tryall finde themselves fit. I would have Christians in examining and searching to imitate men that search for hid treasures: they will search

1. Narrowly.
2. Laboriously.
3. Willingly.
4. Constantly.
5. They will use the helpe of others.

How Christians must search.

Thus must every man doe, that comes to the Table of the Lord.

First, Hee must search *Narrowly*, There are many secret corners, many turnings in our hearts, many failings; these must all bee found out.

Secondly, Hee must search *Laboriously*. The woman that lost the groat, what paines tooke shee to finde it? shee did light a candle, sweepe the house, and sought [k] diligently, till shee found it. Thus must we do with our hearts never

[k] Luk. 15. 8

never give over till they have found all. *Gather your selves together, yea gather your selves* [l].

[l] Zeph. 2.

Thirdly, They must search *willingly*; not like those who goe about it, as if they cared not whether they found or no, but go wee must with a willing minde.

Fourthly, They will search *Constantly*, they will not give over till they have found, so must wee continue searching, for the heart is deceitfull.

Fifthly, use wee must the helpe of *others*. The woman in the Gospell, did light a candle, swept the house [m]: Let us use all the helpes that may be, as the light of the Word of the Lord,

[m] Luke 15 8.

Lord, the company of the Saints, *Iohn, a burning and a ſhining light.* Wee may thinke all is well, but theſe will tell us, as it was told *Simon Magus*, that we are *in the gall of bitterneſſe.* We ſhall finde the bleſſed Apoſtle urging this [n] *Iudge your ſelves*, and if wee would be carefull to judge our ſelves, the Lord will not bring upon us ſuch things, as hee hath brought upon thoſe, who have not examined themſelves: he ſaith, *many for this cauſe are weake, and ſickly among you, and many ſleepe* [o]. The way to prevent theſe is to judge our ſelves, by examining our ſelves, for ſo ſaith the Apoſtle, examine your ſelves, prove your ſelves. A wiſe mã is diligent to *know the eſtate*

n 1 Cor. 11 31.

o 2 Cor. 13. 5.

eſtate of the flocks, and will looke well to the heards [p]: a wiſe Chriſtian will bee as diligent to finde out the eſtate of his ſoule; *hee will ſearch and try his wayes* [q].

Wee may reade how that a ſtranger to the common-wealth of Iſraell might not eate of the holy things, in the time of the Law [r]: and ſurely a ſtranger to the life of grace, ought not to taſte of the holy things in the Sacrament, in the time of the Goſpell.

The Lord was ſtrict concerning them who were to appeare before him, at Mount *Sinai*, in ſo much that if the beaſt did but touch the Mountaine, hee muſt be ſtoned to death [s].

[p] Prov. 27. 23.

[q] Lament. 3. 40.

[r] Lev. 22. 10.

[s] Exod. 19. 13.

If

If the Lord was thus ſtrict concerning thoſe, O what ſhall become of thoſe, who dare approach into Chriſts preſence, and come to his Table with beaſtly affections! ſhall not the y be lyable to judgment? if the Chamber was trimmed, wherein the Paſſe-over was celebrated, and the Supper inſtituted [t], how ſhould the Chambers of our Soules bee cleanſed from prophaneſſe, and adorned with grace? The Diſciples feet were waſhed before they did eat, and ſhall not our hearts? If the Lord did thus expoſtulate with a wicked man, for taking his Word into his mouth, ſaying, *What haſt thou to doe to take my Word into thy mouth,*

[t] Mark. 14. 15.

ſeeing

seeing thou hatest to be reformed? [u] will hee not be angry with those, who take his body and blood into their polluted mouthes?

u Psal. 50. 16.

Reasons for examination.

3. Good reason there is why we must examine our selves before wee come.

R. 1

First, because we are so carefull to prepare our selves to come to the table of great men here on Earth [w], more carefull ought we to bee of coming unto the Table of the Lord.

w Pro 23. 1.

R. 2.

Secondly, because God will examine us, if we will not examine our selves. He that came without his wedding garment was examined, how he came [x]; he saith not, as S. *Cryſoſt.* well

x Math. 22 11, 12.

well obſerved, how fateſt thou downe? but *howcommeſt* thou? ſo that it muſt bee looked unto beforehand, according to that of *Solomon, looke to thy foote when thou entreſt into the Houſe of the Lord* y.

y Eccle. 5. 1.

Thirdly, becauſe the curſe of God ſhalbe to thoſe that doe his Worke negligently, Now to come unpreparedly is to doe his Work negligently, therefore dangerous.

R. 3.

Fourthly, becauſe the Lord hath commanded us to examine our ſelvs; it is the Apoſtles charge from the Lord, let a man examine himſelfe a. *O thae there were in us ſuch harts to feare God and doe what he commandeth! then ſhould*

R. 4.

a Cor. 11. 18.

it

it bee well with us, and with ours for ever [b].

[b] Deut 5. 29.

Fifthly, if wee come without examination, we come unworthily, and so are *Guilty of the Body and Blood of the Lord IESVS* [c]. To bee guilty of death, or the shedding of the blood of an innocent man is a greivous sinne, therefore *David* when hee had killed *Vriah* prayed, *deliver mee from blood-guiltinesse, O Lord* [d]. O then what is it to bee guilty of the Blood of the Sonne of God?

[c] 1 Cor. 11 27.

[d] Psal. 51. 14.

Sixtly, because whosoever come without examination, *Eate and drinke damnation to themselves, not discerning the Lords Body* [e].

[e] 1 Cor. 11 29.

Now it is a fearefull thing

thing to be damned, to have no communion with God, no participation in any of the blesings of God [f].

Now for application.

If it be so, that whosoever would come worthily, must come preparedly; then conclude wee may that the estate of many is lamentable, and their condition miserable: many adventure to come without preparation, and what is this, but to eate condemnation to themselves?

That all men are bound to know the Word of God and to bee skillfull in the Scriptures, that therby they may bee made able to try their hearts, and to examine themselves [g]: especially there is required of us

[f] 2 Thess 1. 9.

[g] Ioh 5. 29

knowledge in the doctrine of the Law; not onely to be able, like children, to rehearse the words, but to know the end and meaning of them *h*.

h Rom. 3. 20.

Vse. 4. who are debarred from the Table of the Lord.

That many are debarred from comming to the Table of the Lord.

1. Children, Infants, who understand not what the Spirit speaketh, what God the Father offereth, what the Son performeth, what Faith receiveth, what it is to eate spiritually, and to be nourished by him effectually.

2. All Naturalls, and madmen so continuing.

3. All such as are come to yeares, and have the common use of naturall gifts, yet if they neither have

have the knowledg of God nor of themselves, nor the knowledge of the doctrine of the Sacrament, these are not to be admitted.

4. All such as have knowledge, yet if they remaine prophane, ungodly, and malicious, such are not to bee admitted, untill exhorted, and perswaded to amendment.

5. All such are excluded who are without God in the world, all Atheists, Infidels, Turkes.

That all must examine. *Vse. 5.* Great things cannot bee done without care and indeavour: In humane things of any importancy, nothing is attempted, or atchieved, without some preparation, more or lesse: before wee

eate or drinke, walke or talke, sleepe, something is done, and shall we doe nothing before wee receive? heare what is said in the Scripture, *kill the Passe-over, and sanctifie your selves, and prepare your brethren, that they may doe according to the Word of the Lord*[i]. *Commune with your owne heart*, saith the Prophet *David*[k]. Let the profit that will come unto you, move you to examine. Let the

i 2 Chro. 35.6.
k Psal. 4.4.

First, Comfort.
Secondly, Fruit.
Thirdly, Benefit.

The Comfort is great, the Fruit that is excellent, the benefit unspeakeable; they receive Christ, remission of sinnes, assurance of eternall life: and if the profit

fit will not move you, let the danger terrifie you, leaſt ye be *guilty of the body, and blood of Chriſt*[k].

[k] 1 Corin. 11. 27, 29.

Queſt. Seeing then that examination is ſo neceſſary, what is it that every man muſt examine himſelf of?

what muſt be examined

Anſw. There are five things every Receiver muſt examine himſelfe of.

Firſt, Knowledg.
Secondly, Faith.
Thirdly, Repentance.
Fourthly, Obedience.
Fifthly, Love.

1. The firſt thing the Receiver muſt examine himſelfe of, is of his knowledg.

Now knowledge to bee examined is two-fold.

Firſt, Generall knowledg.

Secondly, Special knowledg.

The Generall knowledg to bee examined is threefold.

First, Concerning God.

Secondly, Concerning our selves.

Thirdly, Concerning the Covenant of grace.

The first generall knowledg to bee examined, is concerning God. And this knowledg is either

First, Concerning Gods nature, or,

Secondly, Concerning Gods works.

First he must examin his knowledg concerning the nature of God, and that thus.

First, whether hee know that God is.

Se-

Secondly, Whether hee know that this God is a God glorious in his Nature.

Thirdly, Whether hee know that this God, glorious in Nature, bee three in persons.

Fourthly, That this glorious God, three in Persons, is but one in Essence.

Our first knowledge to bee examined is this, whether wee know that God is, that there is a God.

This must bee knowne [l], there is abundance of Atheism in the world. *The foole hath said in his heart, there is no God* [m]. Many that

God is.

[l] Heb 11.6

[m] Ps. 14 1.

deny the providence of God, they say that hee is kept up in Heaven, and beholds not the things done here below, as not worthy enough for him; they say, hee is God, but not *quoad nos*, they say, *he doth not see, neither doth the God of Iacob regard*; but *he that made the eye, shall not he see*, saith the Psalmist? *hee that made the eare, shall not hee heare*[n]? Some deny God in their practise, though they know that God is, yet in their lives they are Atheists; they doe not the will of God, they love not God, nor feare God, nor call upon his name, whereas this knowledge is required.

[n] Psal. 94. 7,8,9.

The

The second knowledg to be examined concerning God, is concerning Gods Nature.

Whether we know that God is glorious in it; that he is so there is no question to bee made; but that all men know this, cannot bee affirmed. Good reason therefore have all to examine themselves, whether they know that God is.

First, Incorporeall, that he is beyond all the perfection of bodily things, that he is a *Spirit* [o].

o Ioh. 4. 24.

Secondly, Eternall, a God without any beginning: he is a God that hath his Beeing from him-

selfe, therefore must needs have it from everlasting; he is a God that was never without this beeing; *before the Mountaines were made, and before thou hadst formed the earth, and the world, even from euerlasting to everlasting, thou art our God* [p].

[p] Psa. 90 1. Revel. 1. 8 Heb. 8 13.

Thirdly, Incomprehensible, that hee is a God infinitly immense, and incomprehensible: *the heavens, and the heavens of heavens are not able to containe him* [q]. *I fill heaven, & earth*, saith the Lord [r].

[q] 1 Kin. 8. 27.
[r] Iere. 23. 24.

Fourthly, Immutable. A God that is *without shadow of change*, hee is *Iehovah*, and therefore cannot bee *mutable* [s].

[s] Iam. 1 17

Fifthly, Omnipotent, so as nothing is *impossible to him* [t], that there is no crea-

[t] Psa. 115 3.

ted

ted power that can hinder God from working: the *nations they are as the drop of a bucket, and are counted as the ſmall duſt of the ballance, he taketh up the Iles as a very little thing, all nations before him are as nothing, they are counted unto him leſſe than nothing* [u].

Sixthly, Omniſcient, a God that knowes all things univerſally, and perfectly, a God whoſe eyes are in every place [w].

That he is All-ſufficient, Immortall, that he is holy, and moſt mercifull [x].

The end of the firſt Sermon.

u Iſ. 40. 15. 16. 17.

w Pro. 15 3.

x Io. 26 6 7. 8 9. 1 Tim. 1. 7 Pſal. 5. 4. Exod. 39 6, 7.

The

Second SERMON.

1 COR. 11. 18.

Let a man examine himselfe, &c.

THE first generall knowledge to bee examined, you heard, was concerning God, whether we now.

First,

First, That God is, that there is a God.

Secondly, That this God is most glorious in his nature; Incorporeall, Eternall, Incomprehensible, Omnipotent, Omniscient, All-sufficient, Immortall, Holy, Mercifull.

Now this knowledge is necessary, if wee did but consider the Fruits of it. For whosoever thus knows God.

First, Hee will alwayes adore, and feare this great, and glorious Majesty [a].

Secondly, Hee will set his hart and affections upon him, he will *love him with all his soule, and all his might* [b].

Thirdly, Hee will serve him

[a] Rom. 11. 33. 36.

[b] Deut. 30 6.

him with all posſible affection, put on hee will all the beauties of the beſt holineſſe he can get, when hee comes into his preſence [c].

Fourthly, Hee will hate ſinne, and ſtrive all poſſible imitation of his holineſſe [d].

Fiftly, It will make him alwayes remember him [e].

Sixtly, Hee will feare no evill, nor enemy; for hee knowes that GOD knowes them, and what it is they intend: it is the Lord that ſaid, *bee ſtrong and of a good courage, bee not afrayd: for the Lord thy God is with thee whereſoever thou goeſt*, ſaith the Omniſcient God to *Ioſhua* [f],

Now

c Joh. 4. 24

d 1 Peter. 1 15, 16.

e Gen. 17. 1.

f Joſh. 1. 9. 43. Iſa. 3. 1.

Now the third thing to bee examined concerning God is, whether we know that hee is three in persons. Certaine it is that he is distinguished into three persons, Father, Sonne, and Holy Ghost.

God is three in Persons.

But many are ignorant of this, therefore it concernes receivers to examine.

Firſt, Whether they know that there is more than one Perſon, God ſaid *let us make man* [g].

g Gen 1. 26.

Secondly, Whether they know that the Perſons are three in number, *There are three that beare record in heaven, and theſe three are one* [h].

h John 5.7

Whoſoever knowes this, whenſoever hee comes to worſhip

worship God, hee will make conscience of it, that he rob not any of the Persons of their glory.

God is one in essence.

The last thing to bee examined concerning God is, whether wee know that he is one in essence. Though there bee but one God, yet such is the ambition of man as that hee affects the honor that is due unto God, and so makes more Gods: such was that ambition of *Herod* when hee was delighted with that cry of the people, *the voyce of God, and not of man* [i]. Thus it is with man naturally that hee seeketh himselfe, and his own honor, and so forgetteth to *give honor, to whom honor is due* [k].

i Acts. 12. 22.

k Josh. 7. 18.

Who-

Whosoever hath this knowledge, he will.

First, Love the Lord alone, and love him above all; and this hee will shew by serving him onely, for hee *is Lord only, and he must be loved with all our hart, and with all our soule, and all our might* [l].

[l] Deut. 6. 4. 5.

Secondly, Hee will repent, that ever hee relyed upon any other, then upon him [m].

[m] Deut. 32 37, 38, 39.

Thirdly, Hee will use but one Mediatour to him, for *there is one God, and one Mediatour, between God and man, which is the man Christ Iesus.*

Thus much concerning the examination of our knowledge of the nature

ture of God: now every receiver must examine his knowledge concerning the Workes of God. For as hee is marveilously glorious in his nature, so is hee also great in his Workes.

Now the knowledge is.

First, Concerning Gods Creation.

Secondly, Gods providence.

For the Creation, the knowledge to be examined is sixe-fould.

First, Concerning the Worlds beginning.

Secondly, Concerning the Worlds Maker.

Thirdly, Concerning the matter whereof all was made.

Fourthly,

Fourthly, All made by his Word onely.

Fiftly, All were made good.

Sixtly, All were made freely, and not of necessity.

The World had a beginning.

First, Our knowledge to be examined is concerning the beginning of the World. Sure it is,

That the World had a beginning.

There was a time when the World was not; it was not etereall [n], *In the beginning God created the Heavens and the earth.* If it had a beginning, then it could not be from eternity: it is the saying of the Apostle, that *hee chose us in him, be-*

[n] Gen. 1. 1.

before the foundation of the World . o Eph. 1. 4.

Thus knowledge will bring us to another and that is, that the World ſhall have an end, *The Heavens ſhall paſſe away with a great noiſe, and the elements ſhall melt with fervent heat, the earth and the Workes that are therein ſhall be burnt up, all theſe things ſhall be diſſolved* p. And this confirmes the former, for *quicquid finem habet, id etiam aliquo tempore initium habuiſſe conſtat*, whatſoever hath an end, that alſo ſometime had a beginning. p Pet. 2 3. 10, 11.

The ſecond thing to bee examined is whether wee know that the VVorld and all things therein

God made the world.

therein was made by God.

God made the World q. *In the beginning God created the Heavens and the Earth.* God made the World, and all things that are therein r. *By him were all things created, which are in Heaven, and which are in Earth* s.

q 1 Gen. 1.

r Act. 17. 24

s Col. 1. 16

Now this brings us to to the knowledge of many things.

All things had one principle.

First, That all things had one principle, one cause, the Lord. To have two eternall positive beings, two principles, a good and a bad; the good to make light, the bad darkness; the good health, the bad sickness, this is absurd. The Scripture tels us,

us, it is GOD that made the World and all things therein: and this must bee known that although GOD made the World, yet God made not the evill that are in the World; he that planteth a Tree, planteth not a Worme in the Tree, but there it breedeth.

God created the World, there was no death, no sickneſſe; theſe came by the ſinnes of men, and Angels. He that made man, *made him after his owne Image, but man hath ſought out many inventions* t. Further God made all things that hath poſitive beings; ſinne hath not, beeing the abſence of that good, that ſhould be in the ſoule.

Ab Angelo uſque ad vermiculum S. Aug.

t Eccl. 7 31.

Secondly,

God onely can Create.

Secondly, That God onely can create. It is beyond the power of any Creature, it is a worke of an infinite power, to bring light out of darkeneſſe, man out of the duſt: and who can do this, but the Lord?

Creation muſt bee conſidered.

Thirdly, This will cauſe us to ſpend ſome time in conſideration of the Creatures, who have ſuch a Maker: for *the eternall power, and inviſible things of God, are ſeene by the Creation of the world* [u].

[u] Rom. 1. 20.

Fourthly, This will ſtirre us up to praiſe the Lord: as *David*, *I will praiſe the Lord, for I am wonderfully, and fearefully made* [w].

[w] Pſal. 139 14.

The

The next thing to be known is, that all were made of nothing.

They were not made of things, which did appeare x know wee must that God made them of nothing, no matter præexistent; creation hath nothing for its matter, in this it differs from naturall generation, which cannot bring a thing out of nothing.

x Heb. 11. 3. *All things were made of nothing.*

Now this will teach us,

First, To admire the power, and goodnesse of God, who is able to draw such an excellent frame out of nothing.

Secondly, To trust un-

to him, hee can worke without meanes, hee can doe whatsoever he will.

All were made by his Word.

The next thing is, that all these were made by his Word onely.

Hee spake and it was created; hee said let it be, and it was y. *By the Word of the Lord were the Heavens made, and all the hoste of them by the breath of his mouth.*

y Psal. 33. 6.

All things were made good.

In the fift place, we must know, that all things in their Creation were made good.

God saw every thing that he had made, and behold it

was

was very good [a]. By this we are brought.

First, To consider of the misery that sinne hath brought upon the Worke of God, especially upon man: all things were made *valde bona*, but what hath sinne donne?

Secondly, To know that the Creatures, that are now hurtfull unto man, were not so by Creation, but by the fall of man.

Thirdly, That whatsoever befalls us, wee must call to rememberance our sinnes.

[a] Gen. 1 31.

God made all things freely.

The sixt principle to be examined is Gods making of all things freely, not out of necessity[b].

b Psa. 115. 3.

I all things were made succesively, and not in a moment; *In sixe dayes the Lord made Heaven and earth*[c]. All things were not made at once, but one after another. This kuowledge will bring us to the consideration of.

c Ex. 20. 11.

First, The glorious attribute of God, his Wisdome; in the Creation God began with things that were least perfect, as Elements, light, beasts.

Secondly, This will teach us to proceed from that,

that, that is good unto better, till we come to be perfect men in Christ,

Thirdly, That God did not create any thing that was needfull for others, before he had made things to sustaine them: before man, all things for man.

Forthly, If God did thus for us before wee were, before wee had a beeing, that hee will not now forsake us, being made; he will now have a speciall care of us.

Thus much for the knowledge of Gods first Worke, the Worke of Creation. The second is concerning the providence of God, and here our knowledge to bee examined is concerning.

First, Gods knowing and noting of all things.

Secondly, God upholding and governing them.

Thirdly, Gods providence reaching to all of them.

Fourthly, Gods speciall care and respect of man.

Fiftly, That the good or evill, that befalls man, is not without the providence of the God of man.

God knows and takes notice of all things.

First our knowledge to bee examined, is concerning Gods knowing and noting of all things.

That God, that made all things, still knowes and

and takes notice of all things that hee made; the *eyes of the Lord are in every place, beholding the evill and the good* [d]. Neyther is there any Creature which is not manifeſt in his ſight, all things are naked and open unto his eyes with whom we have to do [e].

d Prov. 15 3.

e Heb. 4 13.

The ſecond thing to be examined is, Gods upholding, and governing of all things.

God upholds, governs, and diſpoſes of the world.

This muſt be knowne, that God upholds, governes and diſpoſes of the World, ſo as all things in the World continue through him. *They continue even unto this day by thine*

ordinances, for all are thy servants, ſaith the *Pſalmiſt* [f], He giveth life, and breath, and all things, *for in him we live, we move, and have our being* [g].

[f] Pſ. 119. 9. 1.

[g] Act. 17. 25. 28.

Gods providence reacheth to all things ſmalleſt things.

The third principle to be examined is, of Gods providence reaching to all of theſe.

The providence of God reacheth to all things, even the ſmalleſt things are governed and upheld by him. *Are not two Sparrowes ſould for a farthing? and one of them ſhall not fall on the ground without your Father*, ſaith the LORD [h], *Yea and all the haires of your Head are num-*

[h] Math. 10 29, 30.

numbred. He it is that covereth the heavens with Clouds, and prepareth raine for the Earth, and maketh the grasse to grow upon the Mountaines. Hee giveth Beasts their food, and to *the young* Ravens *that cry. He giveth Snow like Wooll and scattereth the hoary frost like ashes; he casteth forth his Ice like morsells, who can abide the cold thereof? hee sendeth his Word and melteth them, he causeth the Winde to blow, and the Waters, flow.*[i]

[i] Psa. 147 8,9,16,17.

Of all Creatures God hath most care of man.

The next principle to be examined is concerning Gods care and respect of man.

Of all the Creatures that God made, he hath most care, and respect of man: *his delights are with the children of men* k. And here our knowledge to bee examined is threefold.

k Pro 8.31

First, Concerning Gods care in providing great things for man.

Secondly, His care in watching ouer him, and his.

Thirdly, His care in disposing, and ordering of all things, all Acts for his good.

First,

First, wee muſt examine our knowledge concerning Gods care in providing for man.

The God of Heaven, provides good and great things for man. The good *Samaritaine* is ſaid *to have compaſsion on the wounded man, and went to him, and bound up his wounds; powring in Wine and Oyle, and ſet him on his owne beaſt, and brought him to an Inne, and tooke care of him; and when he departed he tooke out two pence, and gave them to the Hoſt, and ſaid unto him, take care of him* l.

The Lord IESVS CHRIST under the perſon of the *Samaritaine*, bring-

l Luke 10 33, 34, 35.

bringeth the hurt and wounded man, which is the ſinner, into the Inne, which is the Church, where he delivereth to the Hoſt, which is the Angell or Miniſter of the Church thoſe two pence of his word and Sacraments, giving him charge of him till he come againe; which charge muſt bee continued, till his ſecond comming.

Now the care of God in providing is eyther,

Firſt, Temporall, for the outward man.

Secondly, Spirituall, for the inward man.

Firſt

First his care temporall for the outward man, this must bee known.

God provideth for our body.

Hee provides for the bodies of men, *children*, saith hee, *have ye any meate? they said no*, and hee said *cast out the Net on the right side of the Shippe; and ye shall finde; they did so, and they were not able to draw it up for the multitude of Fishes.* m

m Johh 21. 5,6.

A *Raven* shall bring *Elias* meate, *Peter* shall not want money to pay tribute, hee must cast forth and take a Fish with money.

God provids for our soules.

Secondly, his care for the inward man, the soule; God provides for that.

First,

God a royall Bride-groome.

First, Hee is a royall Bride-groome, that provids the best apparell for his Spouse: *I clothed thee with broidred worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I covered thee with silke, I decked thee with ornaments, and put bracelets upon thine handes, and a chaine on thy neck, and I put a Iewell on thy fore-head, and eare-rings in thy eares, and a beautifull Crowne upon thy head; thou wast decked with gould and silver* [n]? This is a metaphor expressing the graces, wherewith the Lord IESVS adorneth the soule of his people.

n Eze. 16. 10, 11, 12

Secondly, Hee is a royall Feast-maker, making great

great and choiſe proviſion to ſet before his gueſts. *Hee ſhall make a feaſt of fat things, a feaſt of wines on the the Lees, of fat things full of marrow, of wines on the Lees well refined* o.

God a royal Feaſt-maker.

o Iſa. 25. 6.

Thirdly, He is a Royall Generall, who provides much for his army, the Lord hath provided, and layd in much for his; his Word, his Sacraments, Himſelfe; I they have armour alſo, the armour of God p, *the Helmet of Salvation, the Sword of the Spirit, the Breſt-plate of Righteouſneſſe, the Shield of Faith.* He makes for them proviſion

God a royal Generall.

p Eph. 6. 14. 15, 16, 17.

Firſt, Of comforts.

Secondly, Of graces.

Firſt, Of comforts. *The Lambs* (the young Chriſtians)

Provision of comforts.

ſtians) *hee will put them into his boſome, thoſe that are with young* (that have breeding fits) *he will gently lead them* q: *He is ſent to binde up the broken hearted, to proclaime liberty unto the Captives, and the opening of the priſon to them that are bound; and for thoſe that mourne in Zion, to give unto them beauty for aſhes, the oyle of joy for mourning, the garment of praiſe for the ſpirit of heavineſſe* r.

q Iſa. 40. 11

r Iſa. 61. 1, 2, 3.

Provision of graces.

Secondly of graces.

Cleanſing.

Firſt, Art thou defiled with ſinne? he hath provided cleanſing grace.

Healing.

Secondly, Art thou wounded? he hath provided healing grace.

Quickning.

Thirdly, Art thou dead in treſpaſſes and ſinnes? he hath provided quickning grace:

grace: himſelf died that we might live.

Directing.

Fourthly, Art thou in a wilderneſſe not knowing what path to take? he hath directing grace.

Protecting.

Fifthly, Art thou in the midſt of enemies? he hath protecting grace for thee.

Saving grace.

Sixthly, Art thou at deaths dore? he hath provided alſo ſaving grace.

Secondly, our knowledg muſt bee examined concerning Gods watching over us and ours.

The God of Heaven watcheth over, and preſerveth the ſonnes of men, *He that keepeth Iſrael neither ſlumbers nor ſleepeth*: God it is that preſerves us.

First,

God preserves from dangers;

First, From dangers, that they come not, *no evill shall happen unto thee, nor plague come nigh thy dwelling* [s]: He it is preserved *David* from the violent hands of *Saul.*

[s] Psal. 91. 9. 10.

In dangers.

Secondly, In dangers, though they come, yet they shall not ruin us: hee it is saith *Iob*, that shall deliver thee in sixe troubles, yea in seven there shall no evill touch thee. In famine he shall redeeme thee from death, and in warre from the power of the sword [t]. He it was that provided for the Widdow of *Sarepta*, he preserved the three Worthies, that preserved *Daniell* in the denne, and it is hee that hath preserved the Church from *Abel* unto this day.

[t] Iob 5. 19. 20. 21. 22.

Thirdly,

Thirdly, By dangers; though they come, and prevaile, yet all ſhall be for our good: what can wee conceive to be more dangerous than to be ſwallowed up of a Whale? yet *Ionas* by that was preſerved.

By dangers.

Now as God watcheth over us, ſo alſo over ours, for he himſelfe ſaith, *I am thy God, and the God of thy ſeed.*

God watcheth over us, and ours.

As Gods care is ſeene in providing good things for man, in watching over man; ſo alſo God is carefull to order and diſpoſe of all things for mans good: The God of Heaven orders and diſpoſes of all things, and all acts for mans good.

God orders, and diſpoſes all things and acts for mans good.

Firſt, All things are ordered. ſo ſaith the Apoſtle, *all*

All things.
u Rom. 8. 28.

all things shall worke together for the good of those that love the Lord u.

Naturall things.

First, Naturall things shall worke for mans good: as the reflection of the Sunbeames on the water, what more naturall? yet *the Moabites rising early in the morning, and the Sunne shining upon the water, they saw the water on the other side as red as blood, and they said it is blood, the Kings are surely slaine, and they have smitten one another; now therefore Moab to the spoyle, and they came to the camp of the Israelites, and they arose and smote the Moabites, so that they fled before them* w.

w 2 Kings 3. 22, 23, 24.

Artificiall things.

Secondly, Things artificiall, those shall worke for their good, witnesse those Trumpets and Lampes, they

they blew the Trumpets, and held the lampes in their left hand, and the hoſte ranne, and cryed, and fled. x Iudg. 7. 20, 21.

Thirdly, Things neceſſary, as the fire, the ſea; the ſame fire that burned thoſe that tooke up *Shadrach, Meſhach,* and *Abednego* hurt not them y: the ſame ſea that drowned *Pharaoh*, made a paſſage for the Iſraelites. *Neceſſary things.* y Dan 3. 22, 23, 27.

Fourthly, things contingent; that *Pharaohs* daughter ſhould goe out to waſh her ſelf in a river, that ſheſhould diſcerne a Child in the bulruſhes, that ſhe ſhould put it to nurſe, and that the nurſe ſhould be the mother, and that ſhe ſhould adopt it for her ſonne, what more contingent than all theſe? yet God did all. *Things contingent.*

Fifthly,

Reall things

Fifthly, Reall things, they ſhall worke for their good alſo.

Imaginary things.

Sixthly, Imaginary things, *The Lord made the hoſte of the Syrians to heare a noyſe of Chariots, and a noyſe of Horſes, even the noyſe of a great hoſte, and they ſaid, they of Iſrael hath hired againſt us the Kings of the Hittites, and the Kings of the Egyptians to come upon us, wherefore they aroſe and fled*[a]. An imagination, for there was no ſuch thing as an army.

a 2 King 7. 6. 7.

God diſpoſes of all acts for mans good.

Now, as it is required that wee know, how that God that made man, diſpoſeth of all things for mans good, ſo alſo that he diſpoſeth of all acts alſo, acts of all ſorts; Acts voluntary, acts in voluntary, gracious acts,

acts, sinnefull acts. The selling of *Ioseph* into Egypt was a most sinnefull act, yet it did good; for hee was sent thither to preserve life [b]. The Jewes envied Christ, *Iudas* betrayed him, *Pilate* condemned him, sinfull acts; they procured his death, his death the salvation of the world. So good is God, as that hee would not suffer evill, if that hee could not worke good out of evill when he would.

b Gen. 45. 5. 6. 7. 8.

The next thing to be examined is, whether we know that whatsoever befalls man, it is not without the providence of God.

Shall there bee any evill in the City, and the Lord hath

c Amos 3.6

hath not done it c.

The laſt thing to be knowne is.

God doth whatſoever he will.
d Pſal 115.3.

That the God of Heaven that made man, *doth whatſoever pleaſeth him in heaven and earth* d.

Whoſoever hath this knowledge of Gods providence, it will ſo worke with him, as that he will.

Firſt, Caſt all his care upon God.

Secondly, Patiently take whatſoever comes from God.

Thirdly, Seeke all good things at the hands of God.

Fourthly, Acknowledge all good to come from the hands of God.

Fifthly, Obſerve the works

Workes of God, and make knowne the deedes of God e.

Sixtly, For ever bee afrayd to offend God, and so to come before to the Table of God.

Thus much for the first generall knowledge to bee examined, which is concerning God, what he is in his Nature, what he is in his Works; in his Worke of Creation, and his Worke of providence.

The second generall knowledge we are to examine our selves of, is concerning our selves, but before wee come to this examination, let us examine our knowledge concerning,

e Psal. 106. 1, 2. 5.

First, The Rule of our knowledge.

Secondly, The meanes of our knowledge.

Thirdly, The motives unto knowledge.

The Rule of knowledge is the Word.

First for the Rule of our knowledge, this must be knowne.

And this is the revealed Will of God taught us in his Word [f], for as the Wisdome of man, where there are dangerous wayes, takes a course for the safegard of things: so the Lord our God considering what we might run into, hath as it were raled himselfe in, least we should erre, hee hath given us a Rule to direct us.

[f] Math. 11 27.

If

If it were a humane Rule, it ſhould ſtand in neede of humane commendation; but it is a divine Rule, and therefore brings commendation with it. It is a Rule.

Infallible.

Firſt, Infallible. *Heaven and earth*, ſaith our bleſſed Saviour, *ſhall paſſe away, but my Word ſhall not paſſe away* g.

g Math 24. 35.

Vnchangeable.

Secondly, Unchangeable: the bookes that were Scripture, are Scripture ſtill, and ſhall be h.

h Gal. 1. 8.

Undoubted

Thirdly, Undoubted. It is a knowne Word, and a true; this the Children of God know i, the Popes whiſtle cannot call them away. Now the Word being ſuch a Rule that we may profit by it,

i John 10 27.

Firſt, Let us labour

for skill, to use it.

Secondly, Let us have it alwayes at hand, in our harts, in our houses *k*.

k Deut. 6 6.

Thirdly, Let us admit of nothing unless it bee tryed by this Rule, *prove all things*, saith the Apostle *l*. wee must search the Scriptures daily *m*.

l 1 Thess. 5 21.

m Acts 17. 11.

* *
*

The

The
End of the Se-
cond SERMON.

The Third SERMON.

1 Corinthians 11. CHAP. 28. VERS.

Let a man examine himselfe, and so let him eate of that Bread, *and drinke of that* Cup.

WEE have heard how necessary it is that wee examine our knowledge concerning God, before wee come to the

Table of the Lord; the Rules, the Meanes, the Motives more propounded. The first wee have finished, now for the second, the Meanes of knowledge. Now the meanes to come to this true knowledge of God, is

The meanes of knowledge.

First, Reading and meditating of the Word of God in privat.

Secondly, Diligent hearing of the Word publikely preached and read.

Thirdly, Conference.

Fourthly, Prayer.

The

The first meanes to be used that we may come to the knowledge of God, is Reading and Meditating of the word in private.

Reading the Word, an excellent meanes for knowledge.

Gods word must bee read.

This is the Rule of a Christians knowledge, therefore must needs be a meanes: true it is that there are many lets, and impediments, that hinder us, as

Ob. Ans.

First, The Divell.

Secondly, The Papists.

Thirdly, Parents who will not teach it their children; hence it is that many children have so often

ten ſaid, if my Parents had thought it ſo neceſſary, they would have made us acquainted with it.

Fourthly, Spenders of time in vaine bookes more than Scripture.

Fifthly, Evill company; many though they can reade yet they ſuffer evill comapny to draw them from it.

But many will ſay,

Ob. We cannot reade.

Anſ. Thou mayſt get others to reade unto thee: hee that is blind will have another to leade him, hee that is lame will have a crutch to helpe him.

Ob. I was neglected when I was young, now I am old, and it is too late.

Anſ. Though hy Parents or others neglected thee, thou

thou must not therefore neglect thy selfe, and thou art not so old but thou mayst begin to learne.

Ob. Many can reade, and will not.

Answ. True it is, too many, therefore for such I will propound two things.

First, The matter of the Scriptures, heavenly mysteries.

Secondly, the Author of the Scriptures, the Lord himselfe, who is blessed for evermore, hee that is the fountaine of all knowledge.

Ob. Wee are great, and have many imployments, and have no time to spare.

Answ. Was not *David* great, a King? yet did hee spend much time in the Scriptures, *Thy law is my delight,*

light, it is my meditation continually. *Theodosius* the Emperour could not take his fill of these in the day, but when all were gone from him he would have his candle burning, and reading the Word; and though thou hast many imployments, thou mayst spare some time to reade.

Obj. Many doe reade the Scriptures often, and yet they know not God as they should.

Answ. True, they doe so, and the fault is in themselves; they reade not, as they should reade.

Quest. Where is the fault?

Answ. They reade not wisely.

Quest. What must bee done

done that wee may reade wisely?

Wee must reade wisely

Answ. To wise reading three things is required,

First, Reverence.

Secondly, Order.

Thirdly, Judgement.

First, there is required Reverence, and that because

1 Reverence

First, of the matter, heavenly indeed.

Secondly, of the Author, the most glorious God.

Secondly, there is required Order, and Method, because of the profit.

2 Order.

Whatsoever booke wee take in hand, we must begin at the beginning of it, and continue untill we come to the end of it: so shall wee carry the summe and drift before us; againe, we must be-

begin with the easiest, and plainest books first.

3 Iudgment

Thirdly, Judgment and discretion is required to wise reading, and that in respect,

First, Of the time.

1 Time for Reading.

All time is not to bee spent this way, wee have callings, and these must be followed; yet they that feare the Lord, they will so divide the time, as that once a day at least they will read the Word of God.

2 Sense and meaning.

Secondly, of the sense and meaning, that so the sense and meaning of the holy Ghost, may the better be understood.

3 The end of reading.

Thirdly, of the end and use of reading: this will cause us to make the best use of our reading, even

turne

turne reading into working.

The ſecond meanes to bring us to the knowledge of God, is the Word publikely preached, the hearing of it; for this end the Lord himſelfe ordained it.

wee muſt heare the word preached.

Now the Divell ſtrives to keepe men off this way as the other, he knowes that this brings ruine to his Kingdome. Hence it is, that ſo many cry out againſt preaching; the Divell would not have this weapon to fight againſt him: but for all the barking of the enemy, the Miniſters of God *muſt cry aloud, they muſt not ſpare, they muſt lift up their voice like a trumpet*[n]; *Preach*

[n] Iſa. 1. 85.

Preach we must, bee instant in season, and out of season o.

o 2 Tim. 4. 1.

Quest. Doe all that heare Sermons know God as they ought?

Wee must heare wisely

Answ. They doe not, and the fault is not in the word, but in them that heare the word, they heare not wisely.

Quest. What must wee doe to heare wisely?

Answ. Two things must be looked unto.

First, Something before we heare.

Secondly, Something when we are hearing.

Wee must prepare before wee heare.

First, Something must be done before wee heare; now this is preparation, and this consists

First, In removing lets, and impediments that hinder

der from hearing.

Secondly, In using helps and meanes that may further us.

Lets to bee removed.

It concernes every man that would heare as hee ought, to remove the lets that hinder from hearing, as,

First, Intemperance in eating and drinking, and pampering of the body. It is the Lords advise, *Take heed of surfeiting and drunkennesse, which oppresse the heart:* A full body hath oftentimes a fowle soule, and the body at such a time is more apt to sleepe than to heare.

Secondly, Pride and selfe-conceitednesse. It is ordinary for men to say they know as much as the Preacher; this is to be wise in

in their owne conceits, and the Wise-man tells us those are fooles p. Admit many know as much as the Minister, yet so long as hee puts it not in practise, they must still heare.

p Pro. 26. 12.

Thirdly, Prejudice against the person of the teacher. If we love not the person of the teacher, wee will not relish his doctrine q.

q 1 King. 22. 8.

Fourthly, Prejudicate opinions.

The second thing to heare well, is use of helpes and meanes that may further us in hearing: the meanes is

Use of meanes to helpe our hearing.

First, Meditation.

Secondly, Prayer.

First,

First meanes is meditation.

There is not any busi-
neſſe that we goe about, but
we wil premeditate before,
much more in this great
matter, meditation is to be
uſed.

1 Medita-
tion.

First, Let us meditate of
the place whither wee are
to goe, saying with *Jacob*,
*how fearefull is this place, it is
no other than the houſe of God,
this is the gate of Heaven*[r].

[r] Gen. 28, 17

Secondly, Meditate wee
muſt of the perſon, into
whoſe preſence wee are to
go, even the preſence of the
Lord of Hoſtes.

Thirdly, Of the Word
we are to heare, into Gods
preſence we come to heare
Gods Word.

Fourth-

Fourthly, Of the great neede wee ſtand of the Word. Our hearts are like parched and dry grounds, barren of all good fruit; naked and ſtripped of all beauty, and therefore have need of the dew of Heaven to fall upon us: we all ſtand guilty in *Adam* before God of eternall death, and therefore have need of the Charter of Salvation to ſet us free, and what is that but faith? and how come wee by faith? by hearing the Word preached [f].

[f] Rom. 10. 17.

Fifthly, Meditate wee muſt, that as the rayne doth not fall upon the earth in vaine [t]: ſo this divine dew, theſe drops of the Word, the Sermons we heare, wee are the better for them, or the

[t] Heb 6.7

the worse; for the word of God, if it be not the *savour of life* unto us, it will bee the *savour of death*: it is a *two-edged sword*, with one edge it cuts away all sinne from the good, with the other all excuse from the bad.

Sixthly, Meditate wee must, that the Word wee heare shall Judge us at the great day.

The second helpe to be used, is Prayer to Almighty God, that he would be pleased to blesse us in hearing.

2 *Meanes is Prayer.*

Wee have all of us eyes and eares by nature, but in regard of these Divine things they are shut. Hence it is that our blessed Saviour

our faith in the Gospell, *Let him that hath eares to heare, heare.* It is an excellent thing to have a seeing eye, and a hearing eare, therfore *David* prayed, *open thou my eyes that I may see the wonderous things contained in thy Law* u. I, it is the Lord that opened the heart of *Lydia* w. Now pray we also must for our Ministers, that the Lord would bee pleased to assist them in speaking, that hee would give unto them the dore of utterance; the more the Minister is assisted, the greater will our benefit be. We are carefull to pray for the Pilate on the Sea, for if he miscarry, wee lose our lives; for the Physitian, that he mistake not the disease; wee pray for Kings, and

u Psal. 119. 18.
w Act. 16. 14.

and Princes, that under them we may live a quiet and a peaceable life in all godlineſſe and honeſty[x]; and ſhall we not pray for our Teachers? And thus much, for that, that is required before we heare, ſome thing there is required when wee heare: in the act of hearing.

[x] 1 Tim 2 2.

what is required in the act of hearing.

There are many things required, as

First, Reverence, and this either inward or outward, the reverence of the ſoule and body; the inward reverence may bee ſeene in *Cornelius*[y]: *we are all*, ſaid he, *here preſent before God, to heare all things that are commanded thee of* G O D, with all inward reverence: the outward reverence

1 *Reverence*

[y] Acts. 10. 33.

reverence you may ſee in the eight of *Nehemia*, *where the people all ſtood up, and lift up their hands, and bowed their heads, and worſhipped the Lord with their faces to the ground*[a].

a Nehe. 8. 3, 4, 5, 6, 7.

Secondly, Attention. Heare we muſt and hearken[b]. Wee muſt hearken what the Lord our God will ſpeake, not a word but we muſt heare[c], Judgment as well as mercy; but here is the miſery, whileſt GOD hath the eare, the Divell hath the heart.

b. Iſa. 1. 2.

c Pſa. 85. 8.

3 Submiſſion.

The third duty is ſubmiſſion.

A yeelding and captivating of our judgements there-

thereunto, and that this may bee the better done, we muſt ſearch the Scriptures, whether the things wee heare bee warranted. Thus did the men of *Berea*, *they ſearched the Scriptures, whether the things were ſo* d. Wee muſt not beleeve every ſpirit, but *trie the ſpirits, whether they are of God* e. If the things delivered bee the Word of God, wee are bound to beleeve them, and ſubmit our ſelves unto them.

d Acts 17. 11.

e John. 1. 4.

The next duty is Feare.

4 Feare.

Whilſt we heare, there muſt be a holy awe & feare in the affections: *to him will I looke that is of an humble*

spirit, and that *trembles at my Words* f, *Serve the Lord with feare*, saith the Psalmist, *and rejoyce with trembling* g. If the Lyon roare all the beasts of the Forrest tremble: JESVS CHRIST is the Lyon of the Tribe of *Judah*, hee it is that speakes unto us, let us therfore feare: hee is a Lion, and a Lambe; a Lion to those that will not tremble, a Lambe to those that will.

f Isa. 66. 2.

g Psal. 2. 11

Cheerefull alacrity.

The last duty is cheerefull Alacrity.

Which quickens the languishing stomacks of our soules that wee loath not the Word, this Alacrity you shall finde in the

the people in the eight of *Nehemia*; who were attentive and cheerefully attentive from morning untill mid-day g. This alſo may be ſeene in the people that followed CHRIST, and continued with him three dayes.

g Nehe. 8. 3.

Here was their alacrity, but alas wee are not tied to follow CHRIST three dayes together, but one day in ſeven, and that not in the deſart, but in the Temple, and what doe wee? wee ſleepe, and talke, and looke about us, and oftentimes are gone before Sermon bee ended. If one ſhould bring Commendation from a great friend, wee would never bee weary of hea-

ring him ſpeake; but the Miniſter may ſpeake againe and againe from the Lord JESVS CHRIST, the cheife friend, and how coldly are wee affected? this argues that wee love others more then CHRIST, earthly things more then Heavenly: whereas if there were this alacrity in us, wee would love the Word above all things, then Gold, fine Gold; it would bee ſweeter to our mouthes then the Hony and the hony Combe. Thus much for the ſecond meanes to come to the true knowledge of God.

The

The third followes, Conference.

Conference.

But how is this neglected? some are ashamed like those who had rather die, then tell the Physitian of their Disease; others hate it, and had rather doe any thing then confer whereas the Scripture calls upon us *to exhort one another dayly, whilest it is called to day* h. Two are better then one, if one fall, the other may helpe him up; if one bee ignorant, another may instruct him: two eyes are better then one; looke into the booke of God, you shall finde this commanded, *the word shall be in thy heart, and thou*

h Heb. 3 13.

ſhalt teach them, and ſhalt talke of them [i]. This is made a marke of thoſe that feare the Lord, *that they ſpake one unto another*; and it is ſaid, that *the Lord heard them, and there was a Booke of remembrance* [k].

[i] Deut. 6. 6.7.

[k] Mala. 16 17.

The laſt meanes to come to the true knowledge of God is Prayer, earneſt Prayer.

Prayer.

For what is all without this? to reade the Word in private, to heare it publikly preached, to confer, nothing without Prayer; this is that, that fetcheth a bleſsing, all other meanes muſt bee helped out by this, this is therefore placed

ced in the laſt place, that wee may ſee all the reſt without it will doe no good.

And know we muſt that all our Prayers muſt bee ſent up to God in the Mediation of CHRIST: *Nam quid dulcius quàm genitorem in nomine unigeniti invocare?* What is ſweeter than to call upon the Father in the name of his onely begotten Sonne? And thus Prayers muſt be powred out with feare and reverence: our hearts muſt be raiſed from the dunghill of the Earth, to the glorious throne of Heaven, as the Prophet ſaith *let our hearts be lifted up* [1]. Our geſtures muſt bee reverent and humble, and

Aug.

Pray in the name of Chriſt.

With feare.

l Lamen. 41.

Gesture must bee reverent. With fervency.

kneeling is the fittest gesture in Prayer: And they must bee delivered with fervency, for the Prayer of the righteous avayleth much, if it bee fervent. Yea, in Prayer we must be diligent: S. *Paul* would have the *Thessalonians* to pray alwayes [m], Nay *Indesinenter orare*, to pray without ceasing: it is said of the primitive Church that they continued with one accord in Prayer; One calleth Prayers, Gods Grashoppers, Gods Nightingales, who praise him in the day, and pray in the night: and good men will pray always with all manner of Prayers and supplications in the spirit [n]. O stirre up thy heart that is dull, rowze it up to God,

m 1 Thes. 5. 17.

Pray alwayes.

n Eph. 6. 18.

God, Prayer is a ſacrifice to God: Muſick unto the Angels, a banquet to the ſaints, an helpe to them that pray, a remedy for the penitent, a weapon againſt the enemy; *Te orante fugit dæmon.* When thou prayeſt, the divell takes him to his heeles and is gone: reſiſt the divell (by Prayer) and he will flie frō you. Wilt thou carry al things patiently? be a man of Prayers. Wilt thou roote up vices, & be inriched with virtues? be a mā of Prayers. Wilt thou overcome troubles? be a man of Prayers. Wilt thou know the ſubtilty of *Satan*, and vanquiſh his temptations? be a man of Prayers. Wilt thou trample under feet thy corrupt and evill affections? be a man of Prayers.

never knew a man of much praying, a man of much ſinne; no, not of the ſuperſtitious ſort, touching the groſſe ſinne of the VVorld. *Per preces charitas paſcitur, fides augetur, ſpes corroboratur, ſpiritus exhilaratur, cor pacatur, detegitur veritas, vincitur tentatio, renovantur ſenſus, totus homo immutatur & fit melior*; by Prayer Charity is fed, Faith increaſed, Hope ſtrengthned, the Spirit exhilarated, the Heart pacified, Verity diſcovered, Temptation vanquiſhed, the Senſes renewed, and the whole man altered and bettered. Looke to this, to pray in the ſpirit, pray from the heart, not from the lippes: from

Pray in the ſpirit.

from the ſoule not the mouth onely. The *Iewes* prayed with their lippes, but not with their hearts: therefore God complaineth of them, ſaying, *this people draw neere unto me with their lipps, but their hearts are farre from me* o. The Prayer that commeth not from the heart and ſpirit, it is a Key-cold Prayer: it is frozen before it commeth halfe-way to Heaven. *David*, to note his earneſtnes in Prayer, ſaid that *he roared*, hee ſpake not, but *roared, cried out* p: and indeed the Spirit of God is a crying Spirit, not a cold Spirit. Oh that all men knew this! that all had learned that not all Prayers, but ſpirituall Prayers

o Iſa. 29. 13

p Pſa. 38.

Prayers are accepted of God, but wee are ignorant, and will bee ignorant ſtill, filthy, and will be filthy ſtill; but let us amend this fault, and learne at laſt to pray: God hath promiſed us al good things under his Hand and Seale; but yet with a condition, ſo that we pray truely, and aske them as we ſhould.

The firſt Motive.

The laſt thing is the Motive unto Knowledge.

Motive 4 excellency of it.

The excellency of it in it ſelfe; it is compared unto light: the people that ſate in darkneſſe have ſeene the light q. The light it comes from the Sunne, this light comes from the Sunne of

q. Iſa. 9. 2.

righteouſ-

righteouſneſſe, the Lord Jeſus Chriſt.

The ſecond Motive:

The good it will doe unto our ſelves. O how comfortable will it be to know God to be good and gracious, full of loving kindneſſe, abundant in goodnes and truth! How wil it terrifie us, to know that he is an angry God againſt ſinne and ſinners! he that walkes without Knowledge, he is in continuall danger. As he that walkes in dangerous places without a light, may looſe his life: ſo he that walks without this Knowledge, may looſe his ſoule.

It will doe good to us.

The

The third Motive.

Wee will doe good to others.

The good it inables us to doe unto others. VVee will ſtrive to bring others to this knowledge of God alſo. This makes us Phyſitians of our brethrens ſoules, our brethrens pilats to guide them in the right way.

The fourth Motive.

This is the end of our being.

The end of our beeing, for this end did GOD make us that wee might know him here, and have eternall happineſſe hereafter.

Thus much for the firſt generall Knowledge wee are to examine our ſelves

of

of, the ſecond followes, and that is concerning our ſelves. Now this Knowledge to bee examined is threefold.

Firſt, Concerning our firſt eſtate of Innocency.

Secondly, Our fall.

Thirdly, The curſe of God due unto us by reaſon of that eſtate.

Firſt, wee muſt examine our Knowledge concerning our firſt Eſtate of Innocency, and here there are two Principles that we muſt examine our Knowledge of.

1. *Principle.*

That the God of Heaven made man at the firſt after his own Image.

Prin-

God made made man after his Image.

2. *Principle.*

That this Image of God, after which manwas made, consisted in Knowledge, holinesse and righteousnesse.

It concernes us to examine our Knowledge concerning the first.

1. That wee might admire the marvellous love of God unto man, which appeares

The time when man was made

First, In the time when he made man; he made him last, even when he had provided all things for him [r].

r Gen. 2. 7

The place man was put in.

Secondly, In the place where God put him, in paradise [s].

s Gen. 2. 8

Thirdly, In the manner of making him.

First, For his body: hee did not say let it be, but as it

it were framed all with his own Hands, the man of the duſt, the woman of the Rib [b].

Secondly, For his ſoule that was inſpired, ***he breathed the breath of life into him*** [t]. [t] Gen. 2 7

And obſerve wee may, that in both he ſaith, ***let us make man*** calling all the Trinity to the care and workmanſhip.

Secondly, It concernes us to examine our Knowledge concerning this, that ſo all of us might earneſtly indeavour.

Firſt, To Know God.

Secondly, To feare God.

Thirdly, To reſemble God.

Fourthly, To praiſe the

the Workmanship of God, for these were the end of mans Creation.

Thirdly, this must be knowne that so we might have the more care of our immortall soules, that God hath breathed into us. *It will not profit a man to win the whole word, and loose his owne soule* [u].

[u] Math. 16 26.

Lastly, this Knowledge will teach us,

1. Not to wrong man, for hee is the Image of God [w].

[w] Gen. 9. 6.

2. To lament our fall.

The second Principle to bee examined is that this Image of God after which man was made, consisted chiefly in Knowledge, holinesse and righteousnesse. *God made man righteous*

ous [x] : This all must know.

x Eccl. 7. 31.

The second generall Knowledge to bee examined concerning man, is of mans fall. This must be knowne that all men are wholy corrupted with sin through *Adams* fall, *there is none righteous no not one* [y]. *Every imagination of the thought of his heart evill* [a]. Now this came by the fall of *Adam*, by one man sinne entred into the World [b]. *Adams* sinne was the cause, by it wee are all defiled, and deprived of the glory of God.

Mans fall.

Principle.

y Rom 3. 10.

a Gen. 6. 5

b Rom. 5. 12.

And the Knowledge of this will make us.

First, Take heede to the

the fountaines of all apoſtacy.

Secondly, Looke unto our ſelves, and make conſcience even of leſſer ſins; wee ſee what the eating of an apple did.

Thirdly, To get our armour, and make all the proviſion wee can againſt the Divell, for hee it is that thirſteth after mans ruine.

Fourthly, It will teach us humiliation: for eternall ſhame lies upon our nature, by this vile offence, both in reſpect of our loſſe, and the fearfull diſpleaſure of God.

* * *

The
End of the
Third SERMON.

The Fourth SERMON.

1 Corinthians 11. CHAP. 28. VERS.

Let a man examine himſelfe, and ſo let him eate of that Bread, *and drinke of that* Cup.

WEE have heard what it is, that every man muſt examine himſelfe of that would come worthily,

worthily to the Table of the Lord, he must examine his Knowledge, his Faith, Repentance, Obedience, Love; the Knowledge to bee examined was either

First, Generall, or
Secondly, Speciall.

The generall Knowledge

Concerning
1. *God.*
2. Our *selves*,
3. The *Covenant* of Grace.

Our Knowledge concerning God to bee examined was concerning,

First, His essence.

Secondly, His Workes.

Our Knowledge concerning our selves was concerning,

First, Our first estate, Innocency.

Secondly

Secondly, Our fall.

Thirdly, The Curſe of God due unto us by reaſon of the fall.

The two former of theſe we have finiſhed, it remaines that wee ſpeake of the latter, the Curſe of God due by reaſon of it.

Gods Curſe

Now the Curſe is threefold.

Firſt, Gods Curſe in this life.

Secondly, Gods Curſe in the end of this life.

Thirdly, Gods Curſe for ever after this life is ended.

Firſt what Gods Curſe is in this life.

Gods Curſe in this life.

Now this Curſe is a Curſe extending.

First, To mans soule.

Secondly, To mans body.

Thirdly, to mans goods.

Fourthly, To mans good name.

Soules Curse.

The Curse of God to mans Soule, is madnesse, blindnesse hardnesse [a].

[a] Deut. 28 65.

Bodies Curse.

The Curse of God to the Body, is weakenesse, diseases, aches, paines [b].

[b] Deut. 28 21. 22. 27.

Curse to goods.

The Curse of God to the goods, is losses, and hinderances [c].

[c] Deut. 18. 16, 17.

Curse

Curse to good name.

The Curse to the good name it is discredit.

The second is, what the Curse is in the end of this life.

Gods curse in the end of this life.

Which is nothing but death the separation of the Soule from the Body.

The last is Gods Curse due to man after this life is ended,

Gods Curse after this life is ended.

And this is eternall death in Hell, where he shall alwayes bee dying and never dead; seeke hee shall death as a benefit, and never shall finde it. This is

fearefull and lamentable, if we doe but examine our Knowledge concerning three things.

Firſt, the degrees of it.

Secondly, The place of it.

Thirdly, The continuance of it.

The degrees of Gods curſe in Hell.

Firſt the degrees of Gods Curſe after this life is ended.

Firſt, the damned they have no communion with God, nor participation in any of the bleſsings of God. *They ſhall be puniſhed with everlaſting perdition from the preſence of the Lord, and from the glory of his power* [d].

[d] 2 Theſſ. 1. 9.

Secondly, They have

Union

Union with the Divell, with whom they have an eternall, fearfull fellowship. He ſhall ſay to them on his left hand, *goe ye curſed into everlaſting fire, prepared for the Divell and his Angells* e.

e Math 25. 41.

Thirdly, Their bodies ſhall ſuffer unexpreſsible torments, which are expreſſed by their lying in fire and brimſtone f.

f Iſa 30. 3. 16 Luc. 23

Fourthly, They are inwardly affected with incredible horrour and torment of conſcience, ariſing from the ſenſe of Gods anger, for their ſinnes g.

g Rom. 2. 9. 10.

The place of it.

The second is concerning the place where this shall be.

The place is fearefull, a place that in Scripture hath divers names, to intimate the horrour of it, as Hell, the great Pit, bottomlesse gulfe, prison, darknesse, utter darknesse, and many other terrible titles h.

h Mat. 22. 13. Rev. 20. 1.

The continuance of Gods curse in Hell.

Thirdly concerning the continuance of it.

Know we must that the torments of the damned in Hell are everlasting: the damned must goe into everlasting fire i.

i Rev. 14. 11.

The Knowledge of Gods

Gods Curſe due to us, will bring us

Firſt, To a Knowledge of the danger wee are in by reaſon of ſinne, danger in life, danger in death, danger after death: if wee did know this as we ought, we would not be ſo angry, when the Miniſter ſhewes the danger, wee would not rage ſo when the curſes are applyed to us, wee would not bee like the Horſe and Mule which have no underſtanding.

Secondly, The Knowledge of this would bring us to righteous living, theſe will draw us to repentance, and ſeeing that we are ſo undone by the firſt *Adam*, wee will haſt to ſeeke releaſe from this miſery by

the second *Adam, for there is no condemnation to those that are in Christ* [k].

[k] Rom 8. 1

Thirdly, This will compel us to a carefull practice of duties, especially of sixe.

Admiration

First, Of admiration, to admire the exceeding riches of the tender kindnesse, and mercy of God, and the great love, wherewith hee hath loved us, that hath forgiven us so great a debt, and freed us from such unspeakable confusion.

Looking

Secondly, Of Looking upon the Lord JESVS, who hath done all for us, payd our debts, and suffered the uttermost in our roomes, who was wounded [l].

[l] Isa. 53 3. 5.

Thirdly, Of warning, that

that we are warned to sin no more, wee will bee watching that we be not deceived through the deceitfulnesse of sinne. *Warning.*

Fourthly, Of pitying; with all compassion to pity those with whom wee converse, that yet live in sinne, labouring to the uttermost of our power to draw them out of this fire. *Pitying.*

Fiftly, Of enduring and that of all sorts of afflictions, knowing that the Lord, if it pleased him, might lay greater upon us. *Enduring.*

Sixtly, Of remembring of our miseries, and to love the Lord alwayes, and rejoyce in him. *Remembring.*

Thus much for the know-

ledge concerning God, and concerning our ſelves, the laſt generall Knowledge to be examined is concerning the Covenant of grace, wherein God hath promiſed to bee our God, and we to be his people; by which wee have deliverance from our former evill, and the glad tidings of ſalvation through Jeſus Chriſt.

Covenant of grace.

Now for the ſecond Knowledge to bee examined, and that is, the ſpeciall Knowledge, concerning the nature of the Lords Supper, as our Knowledge

Firſt, What it is.

Secondly, why it is ſo called.

Thirdly, The cauſes of it.

Fourthly,

Fourthly, The end of it.

First it concernes every man that comes to Gods Table that hee know, what the Lords Supper is.

The Lords Supper described;

Namely a Sacrament of our ſpirituall nouriſhment and growth by faith in CHRIST to eternall life.

Secondly why it is called the Lords Supper, as

why ſo called.

Becauſe it was ordained by the Lord [m].

Reaſ. 1.

Becauſe it was inſtituted in remembrance of the Lord: *this do* ſaith he *as*

[m] 1 Cor. 11. 23.

Reaſ. 2.

yee doe it in remembrance of me[n].

n 1 Cor. 11. 25.

Reaſ. 3. Becauſe in the primitive Church it was uſually received on the day of the Lord[o].

o Acts 20 7.

Thirdly we muſt know the cauſes of it, as

Firſt, The cauſe principall.

Secondly, the cauſe inſtrumentall.

Thirdly, The cauſe materiall.

The principall cauſe. The cauſe principall is God.

Reaſ. Becauſe hee onely can give grace, and afoord meanes.

Firſt, Commanding to Miniſter and receive it.

Secondly, Promiſing that who-

whosoever receiveth and beleeveth shall be saved.

The Instrumentall cause of it is the Minister. *Cause instrumentall.*

The Materiall cause twofold, *Cause materiall.*

1. The outward signe.
2. The inward thing signified.

The outward signe is twofold. *The outward signe.*

First, The Elements of Bread and Wine.

Secondly, The actions of the Minister and Receiver.

First, the Elements of Bread and Wine.

And here is a question to be answered.

Quæs. Why the Lord Jesus Christ *Why bread.*

Christ did make choyse of Bread and Wine rather than any other elements, to bee Signes of the Sacrament of his Body and Blood.

Resp. For good Reasons, the Analogy and proportion that is between them shewing the same.

And thus it holds.

First, Bread is the principall supporter of mans life; now as Bread is of naturall life, so the Lord Jesus is of our spirituall: bread in regard of the strength of it, it is called *The Staffe of Bread* [p]. Because as the weake and wearied man is stayed up by the staffe, so the weake body is strengthned by bread: so saith the Psalmist, *he bringeth forth of the earth*

[p] Lev. 26. 26. *Reason.*

earth bread that ſtrengthens mans heart q: upon which words Saint *Auguſtine* after his Allegoricall manner of expoſition applies it unto Chriſt, ſaying, *quem panem?* What Bread? and anſwers, *Chriſtum*, Chriſt.

q Pſal. 104. 15. S. Aug.

Secondly, Bread takes away corporall hunger, and as bread takes away corporall hunger, ſo the Lord Jeſus takes away ſpirituall.

Thirdly, Bread profiteth none but ſuch as are hungry, it doth no good unto them that are filled, and glutted; the Lord Jeſus profiteth none, but thoſe who hunger and thirſt after righteouſneſſe.

Why wine.

Quæſ. Why Wine?

Reſp. Firſt, Wine is the ſwee-

sweeteſt liquor proceeding from the Vine; the Lord Jeſus the moſt ſweeteſt liquor. *He is the true Vine*, his blood is ſweete indeed [r].

[r] Joh. 15. 1.

Secondly, *Wine cheereth up the heart of man* [s]; the promiſes of the Lord Jeſus cheere up the ſoule, and revives it.

[s] Pſ. 104. 15

Thirdly, Wine mundifies, & cleanſes the wounds of the body; the blood of Chriſt cleanſeth the ſoule.

Fourthly, Wine takes away fearefulneſſe, and cauſeth boldneſſe; the blood of the Lord Jeſus by faith aſſures us of Gods favour, eaſes us of the Curſe of the Law, makes us conſtant in the confeſsion of Chriſt.

This the Analogie and pro-

proportion is, ſo that Wine cannot without great wrong be denied unto the people: the Papiſts doe it, who like the falſe Mother, would have the child divided; the Lord is the true Mother, and cannot indure it: what man will indure in his ordinary refreſhing to have the Cup taken from him? the blood of Chriſt is the ſpeciall price of our Redemption, *for we were not redeemed with corruptible things, but the blood of the Son of God, as a Lamb unſpotted and undefiled.* Our bleſſed Lord ſaith [t], *drink yee all of this* [u], they will not doe it; and what is this but to damme up the Fountaine Chriſt hath ſet open for Judah, and Jeruſalem? but herein they deale with

The Cup no to be denied

[t] 1 Pet. 1. 18.
[u] 1 Corin. 11. 25.

with Christ and his Church as in other matters, they account the Scripture not the perfect rule of faith, but patch it up with their Traditions, they make Christ but halfe a Saviour: I perswade my selfe if the people should deale with their Priests in their offerings accordingly, it would either coole their devotion, or work a reformation.

Now for the actions of the Minister, and Receivers.

The Ministers actions represent the actions of God.

First, The actions of the Minister, these actions are foure, and they represent the actions of God.

First, the taking of the Bread and Wine into his hands signifies the pointing out

out of Christ by God, for the office of Mediatorship.

Secondly, The blessing and consecrating of these Elements to an holy use, signifies the actuall sending of Christ, and the holy anoynting of him, and setting him apart for that worke.

Thirdly, The breaking of the Bread, and the effusion of the Wine signifies the breaking of Christs Body on the Crosse, and the shedding of his Blood.

Fourthly, The delivering of these outward Elements to the Receivers signifies Gods offering of Christ unto all that will receive him.

Secondly, The actions of the Receiver, these represent

The receivers actions represent the actions of the soule.

present the actions of the soule, and inward man, for as the outward man receives the outward Elements, so the inward man receives Christ.

First, The taking of Bread and Wine, with the outward hands of the body, signifies the taking of Christ with the inward hand of the soule.

Secondly, The eating of the Bread, and the drinking of the Wine, signifies a peculiar applying of Christ unto our soules, that even as Bread and Wine being digested in the stomacks of our bodies is conjoyned to the body, and made a part and member of the body: so Christ received and digested in the Will and affe-

ctions is united to us, and we to him, he becomes our Head, and we his members; and as the receiving of outward food doth ſtrengthen the body, and makes it fit for naturall actions: ſo the receiving of Chriſt the ſpirituall food doth ſtrengthen the inward man, and makes it fit for ſpirituall duties.

Secondly, Now there is the inward thing ſignified, and this whole Chriſt with all his benefits.

The end why it was inſtituted.

The laſt thing wee muſt examine our Knowledge of, is concerning the end of the Lords Supper, and here the queſtion to be propounded is,

Quæſ. Why the Lords Supper was inſtituted.

Reſp.

For Christ to be a memoriall of his death. w 1 Cor. 11.25.

Resp. For two ends.

First end is in regard of Christ.

Second end is in regard of us.

First the end in regard of Christ, is,

For to be a memoriall of his death w.

For us to be
1 *Signe.*
2 *Seale.*
3 *Meanes.*

Secondly, the ends in respect of us, are three.

First, To be a signe, and that to represent.

Secondly, To be a seale, and that to confirme.

Thirdly, To be a means, and that to conveigh Jesus Christ unto us with all his benefits.

And thus much for the ge-

generall and ſpeciall knowledge that every Receiver muſt examine himſelfe of. Now come wee to the ſecond thing to be examined, and that is faith; for every man receiveth ſo much as he beleeveth he receiveth. Gold is a precious thing, and therefore men dig deep into the mine to find it, and labour much in the fire to purifie and refine it, *ſaving Faith is a precious thing*, ſo Saint *Peter* calls it [x].

[x] 2 Pet. 1. 1.

Faith muſt bee examined.

Therefore every Chriſtian ought, by examination, to dig into their hearts to find it, and by the Word, as by fire, to trie whether it bee a ſaving faith, or no. This is that, that puts life into us; I, the life of God, for till then our cogitation is

is darkned, and wee are ſtrangers from the life of God, *hee that beleeveth in him, ſhall not be condemned, but he that beleeveth not is condemned already*[y], *becauſe he beleeveth not.* A Tree liveth not without moyſture, nor a Bird without aire, nor a Fiſh without water, nor a Salamander without fire: ſo the ſoule liveth not without faith, *the juſt doth live by his faith*[a]. This is the Spirit and Soule of the inward man; wee have a name to live, yet are we dead if wee want faith. *I live by faith in the Sonne of God*, ſaith the Apoſtle.[b] Our care therefore muſt bee with Saint *Paul*, that we be found, *having the righteouſneſſe of Chriſt by faith*[c], *for there is no condemnation*

y Ioh. 3. 18

a Hab. 2.

b Gal. 2. 20

c Phil 3. 9.

ation to them that are in Christ [d].

It concernes all men to know that untill they bee beleevers, they belong not to God: for as the Eagle refuseth her birds till they can mount, and soare to the Sunne; and as the Raven acknowledgeth not her young ones, till they be black; so God rejecteth mē, and receiveth none till they beleeve: none are the sonnes of God but the faithfull, the rest are bastards. I confesse there be degrees in Faith.

[d] Rom. 8. 1.

Degrees in Faith.

The first is a rudiment or entrance, which our blessed Saviour calleth *Smoking flax* [e].

Deg. 1.

[e] Mat. 12. 20.

The second is a weake faith; *him that is weak in faith*

Deg. 2.

saith S. *Paul*, *receive unto you*[f].

[f] Rom. 14 1.

The third is πληροφορία, assurance of Faith: such a Faith was in *Abraham*, *who above hope beleeved*, *under hope*[g]. But no Faith is abominable, and may easily be discerned from a weake Faith, as a sick man may bee knowne from a dead: so a weake Faith from no Faith. Even a desire of Faith is a token of Faith: for Gods Spirit worketh that; but no Faith is accursed: he that beleeveth not, is condemned already. Faith is Gods Gate, whereby God enters into our soule; the light that found the lost groate; the purifier of the heart; the conqueror in the race; the

Deg. 3.

[g] Rom. 4. 18.

A desire of Faith a token of Faith.

the pole-ſtarre for the Sayler; the life of the ſoule: and by Faith CHRIST dwells in our harts. O helpe us Lord, wee beleeve, O helpe our unbeleefe; hee muſt beleeve that comes to Gods Table: and as is our Faith, ſo is our bleſsing. Now this Faith that brings a bleſsing, the holy Ghoſt adorneth it with many Epithetes, he calleth it.

First, Rich Faith[h].
Secondly, Holy Faith[i].
Thirdly, ſtrong Faith[k].
Fourthly, Saving Faith[l].
Fiftly, Pure Faith[m].
Sixtly, Precious Faith[n].

So that if either we regard Riches, Strength, Holineſſe, Salvation, Purity, let us looke to Faith,

h 1 Pet. 1.
i Jud. 20.
k 1 Pet. 5. 8.
l 2 Eph. 8.
m Acts 15. 9.
n 1 Pet. 1. 7.

which hath all graces in it; as Paradiſe had all fruites in it, as *lapis Indicus* hath all cures in it.

Reaſons why Faith muſt bee examined

Let us ſee ſome reaſons why every receaver muſt examine his faith.

Rea. 1. 1. Becauſe without this try-all any Faith may be taken for a ſaving Faith, a falſe Faith for a true, an hiſtoricall Faith for a juſtifying. If every Faith were a ſaving Faith, then were it ſufficient unto ſalvation to have ſome, for in having ſome we muſt be accounted to have the ſaving Faith. But every Faith is not a ſaving Faith, therefore it ſtands us in hand to examine.

Quæſt. How ſhall a man know whether his Faith bee a ſaving

saving Faith or no.

A saving Faith may bee thus known.

How to know a saving Faith. Resp.

First, A saving Faith will save those that have it, *they are kept through the power of God unto salvation* o. But every Faith will not save them that have it: for if this could bee, then the Divells would bee saved, *who beleeve, and tremble* p, but S. *Jude* tells us *that they are reserved in chaynes in darkneſſe* q.

o 2 Eph. 8

p James 2. 19

q Jud. 6.

Secondly, A saving faith never fayles those that have it, *I have prayed, ſaith our bleſſed Saviour, that thy Faith may never fayle thee* r. Now there is a temporary Faith in some who beleeve for a time, and if temptation come they fall away, and

r Lu. 22. 23

none that fall away finally can be ſaved, *becauſe it is impoſſible that they ſhould be renued againe by Repentance* [s].

[s] Heb 6.4. 5,6.

Thirdly, A ſaving Faith is a lively Faith, it makes thoſe that have it live the life of grace [t]. Saint *James* tells us of a dead Faith [u].

[t] Gal 3.11

[u] James 2. 10,26.

Reaſ. 2. Why we muſt examine our Faith, becauſe els a man ſhall be in the number of thoſe that have not a ſaving Faith, neither ever ſhall have a ſaving Faith, and yet ſhall preſume that hath a ſaving Faith. If that every man and woman that comes into the World ſhould bee ſure to have a ſaving Faith wrought in them before they died, then were this examination needleſſe, becauſe

cauſe though they had it not at one time, yet they might have it at another, but this cannot be.

Firſt, The Apoſtle tells us *that all men have not Faith* [w]. And no wonder, for all men have not that, that is inferiour to a ſaving Faith, and more common then a ſaving Faith, an hiſtoricall Faith, or beliefe of the Goſpell [x],

[w] 2 Theſſ. 3. 2.

[x] 1 Cor. 1. 23.

Secondly, All men have not a ſaving Faith, becauſe very few have it, ſo it is ſaid, *when the Sonne of man commeth ſhall hee finde Faith on the earth* [y]? hee ſaith not, that when hee ſhall come againe hee ſhall finde no Faith at all in the earth, for he ſhall finde as many kinds of

[y] Luke 18 8.

Faith as there be kindes of Religion in the World; neither meaneth he that hee ſhall finde no ſaving Faith, for he ſhall finde it in many who ſhall then be alive at his comming [a]. But the meaning is, that when Chriſt ſhall come to judgement, he ſhall finde few in the earth, that have a ſaving Faith in compariſon of them, that have it not.

[a] 1 Theſſ. 4.15,16.

Thirdly, All men have not a ſaving Faith, becauſe all men ſhall not be ſaved, *for as many as are ſaved are ſaved by Faith* [b]. Now that all ſhall not be ſaved it is plaine for though the number of *Iſrael* were as the ſand, yet but a remnant ſhall be ſaved.

[b] Rom. 9. 27.

Fourthly,

Fourthly, All men have it not, becauſe

Firſt, Some make Shipwrack of it [c].

Secondly, Some depart from it, and deny it [d].

Thirdly, Many caſt it off [e].

Fourthly, Many erre, and are reprobate concerning it [f].

Wee muſt examine our Faith, becauſe the Lord himſelfe tries our Faith: now wee muſt not thinke that this God doth as though hee were ignorant of our Faith, for all things are naked and open before God, but to teach us to trie, and inſtruct us that upon tryall wee ſhall know whether wee have a ſaving Faith; that

Reaſ. 3.

[c] 1 Tim. 1 19.

[d] 1 Tim. 4. 1.

[e] 1 Tim. 6 10.

[f] 2 Tim. 3 8.

God tries wee may ſee in *Abraham*, who was tryed g. God tryed *Abraham* and will try us; but I neither teach nor thinke that God doth, or will try the Faith of all Chriſtians with ſo great a tryall as was *Abrahams*.

g Heb. 11. 17.

Reaſ. 4. Examine wee muſt our Faith, becauſe there is no grace ſo neceſſary as this is.

First, Becauſe no grace is acceptable to God without this h.

h Heb. 11. 6.

Secondly, Becauſe no grace ſo neceſſary for this life, and the life to come. All good things are ours by promiſe, the promiſe is made ours by Faith, and it is Faith onely that layes hold on Chriſt.

Thirdly,

Thirdly, Becauſe it is to bee deſired and uſed above all other graces: above all, ſaith the Apoſtle, *take the ſhield of Faith* i.

i Eph. 6. 16

Where note, that the Apoſtle contenteth not himſelfe with a bare exhortation, but with weighty reaſons preſſeth his exhortation both behinde and before.

Firſt, Before comparatively, preferring it before all other graces and above all.

Secondly, Behind ſimply, declaring the vertue and efficacy of it, whereby ye ſhall be able to quench.

But it will be objected. *Ob.*

1. *We are ignorant and cannot examine, to examine requires, wiſedome, knowled*

Obiections Answered.

understanding.

True it is, many are ignorant, but all are not so, and though many bee ignorant, and simple, yet that little wit and understanding that they have, if they would imploy it, they might doe much craving Gods blessing upon the use of the meanes: againe they have a light to direct them, the light of Gods Word.

Ob. 2. *True, but the Word is hard and difficult, so that we cannot understand it.*

Ans. Have you not teachers, Ministers? resort to them: you have the Word publikly preached, and private conference to helpe you.

Wee

Wee have Trades and occupations, Wives and Children, and have no time to ſpare. *Ob.* 3.

Many who make this Obiection have no lawfull callings, or no callings at all, but ſure it is that there are none who have lawfull callings that are ſo ſtreightned, but that they may ſet a part ſome time to examine; they ſpare ſome time, to Eate, to Drinke, to Sleepe, to recreate themſelves, and ſhall there bee none for ſo Holy a Worke as this? tradeſ-men ſpend not all their time in bying and ſelling, but ſome in caſting up their debt-book, that they may know how it is with their eſtates, how they *Anſ.*

they thrive, and ſhall there be no time ſpent to know how they thrive, and grow in grace? many have great trading and imployments, ſo that it may be in the ſixe dayes they cannot, let ſuch do it on the ſeventh, the LORDS Day.

* *
*

The

The
End of the
Fourth SERMON.

The Fifth SERMON.

1 Corinthians 11. CHAP. 28. VERS.

Let a man examine himſelfe, and ſo let him eate of that Bread, *and drinke of that* Cup.

HAving ſhewed the neceſsity of the examination of our faith, and anſwered ſome objections; It now concernes

cernes all to know what ſaving faith is, or faith in Chriſt.

Faith deſcribed.

Now ſaving Faith is a grace of the Spirit of God, wrought in the heart of a ſinner, whereby he truſts in the Lord Jeſus for eternall bleſſedneſſe.

And here we muſt take notice,

Firſt, that it is a grace of the Spirit of God.

So that it is not onely God that works it in thoſe that have it, but alſo that the Lord in grace, mercy, favour, works it.

Firſt,

First, it is God that workes it.

God workes Faith.

It is his gift, he is called by the Apoſtle, *the Author, and finiſher of our faith*[a]; as the Athenians were called, *Inventrices & perfectrices omnium doctrinarum*, the inventers, and perfecters of all good learning. The Romanes had their learning from the Grecians, and the Grecians from the Ægyptians, and the Ægyptians from the Chaldees, and they from *Adam*, *Seth*, *Noah*, and the old Patriarchs: but the Church hath all her Learning, Religion, and faith from God; he gave it at the firſt, and he confirmed it: he gave ſome to

a Heb. 12. 2.

to be Apoſtles, ſome Prophets, and ſome Evangeliſts, ſome Paſtours and Teachers, for gathering together of the Saints, for the worke of the Miniſtery, and for the edification of the body of Chriſt, til we meet together in the unity of Faith, and Knowledge of the Sonne of God. Saint *Luke* having ſpoken of *Stephens* Faith, noteth the cauſe of it, *that Stephen was full of the Spirit*; for God worketh it by his Spirit [b]: all good workes are the fruits of the Spirit, therfore ſaith the Apoſtle; *the fruits of the Spirit are love, ioy, peace, faith* [c]: and it is reckoned up among the gifts of the Spirit; *to another is given faith* (ſaith the Apoſtle) *by the*

[b] Acts 7. 22.

[c] Gal. 5. 22.

the same spirit [d]. Every good, and perfect gift comes from above [e]. And that which is said of *Lydia*, is true of all the faithfull, *that the Lord opened the heart of Lydia, so that she beleeved*. And Christ saith that this is the Worke of God [f], that yee beleeve not the Worke of the Father alone, of the Sonne alone, or of the holy Ghost alone, but of the whole Trinity; for this is one of the Workes of God which are said to be *ad extra*, and therefore attributed to all the three Persons.

[d] 1 Cor. 12.9.

[e] 1 Jam. 17

[f] Joh 6.29.

First, To the first Person where Christ saith, *no man can come unto me, (that is beleeve) except the Father draw him* [g].

[g] Joh 6.44

Se-

2 To the second Person, where the Apostle calleth Jesus, *the Author and finisher of our faith* [b].

[b] Heb 12. 2.

3 To the third Person, where the Apostle, reckoneth Faith amongst the fruits of the Spirit [i].

[i] Gal. 5 22

God in mercy workes faith.

Secondly God works faith of his meere good will.

So saith our blessed Saviour; *it is so Father, because thy good pleasure was such* [k].

[k] Mat. 11. 26.

Gods ends in working faith.

Now the end at which God aymed in working this grace is two-fold.

First, The setting forth of his owne glory.

Secondly, The salvation of mankinde; and therfore Saint *Peter* calleth salvation,

vation, the end of our faith.

Now the Knowledge of this will

First. Humble us, in letting of us see that it is not in our power, that Faith is not hereditary: God beginneth it, and increaseth it, and finisheth it. The Apostles prayed, *Lord increase our faith* l. Now the meanes to get this Faith is double,

1 Outward.
2 Inward.

l Luke 17.

Meanes to get faith.

First, Outward.

1 *Outward. The Word.*

The outward meanes is the Word; hereupon saith the Apostle, how shall they beleeve in him of whom they have not heard m? and there-

m Rom. 10 14.

thereupon thus concludeth, *Faith commeth by hearing, and hearing by the Word preached*[n], And hereupon it is called the Word of Faith;[o] and *Paul* saith of the *Ephesians*, that they beleeved, after they heard the Gospell, and finely saith S. *Chrysostome Accenditur fidei lampas igne Divini verbi*; the Lampe of our Faith is lighted by the fire of the Divine Word. And this Faith, is wrought in us, both by reading and preaching of the Word, and both are commended, and ordained of God.

n Rom. 10 8.
o Eph. 1. 13
S. Chrysost.

The Word a meanes

1. For reading, God himselfe commandeth it[p], and by reading S. *Augustine* was converted: for hee con-

p Deut. 3. 9.

confeſſeth of himſelfe, that being inclined to the hereſie of the Manichees, he heard a voyce, ſaying *Tolle & lege*, take up and reade; meaning the Booke of God; which hee preſently did, and ſo by reading was converted: for ſurely the reading of the Word is a meanes appointed of God, to the begetting of faith, and raiſing up the kingdom of God in the hearts of men; ſo that to ſay that bare reading, is bare feeding, and a thing unable to worke faith in us, is to avouch a great untruth.

The especiall meanes ordinary is preaching.

Secondly, For the Word preached. This is the eſpeciall ordinary meanes, and the moſt powerfull

I 'uſu-

uſuall meanes: this is that which the Scripture layeth downe: ***how ſhall they beleeve in him, of whom they have not heard? how ſhall they heare without a preacher*** q? and againe, it pleaſed God by preaching to ſave r; reading is profitable, but preaching doth profit more than reading doth. Spice, when it is whole ſmelleth ſweetly, but when it is broken, and bruiſed by the hand of the Apothecary, it ſmelleth a great deale more: ſo is the Word read of us, or to us, ſweet as the hony, and bringeth the light of life to many; but if the ſpirituall Apothecary breake it, and bruiſe it, cut it, and divide it, as the Lord hath appointed by preaching,

q Rom. 10. 14.

r Gal. 3. 1.

preaching, then reacheth the ſavor of ſuch heavenly ſweet to many moe, in a fuller meaſure, by reaſon of the bleſsing God giveth unto it. The Eunuch read, but he underſtood not; but when *Philip* preached unto him, the ſweet brake out to his laſting good ſ.

ſ Acts 8.

Secondly, the meanes is inward whereby faith is wrought in us, and this is the bleſſed Spirit of God, which ſoftneth and openeth our hearts, and maketh them as good ground, that when the ſeed of the Word is caſt into them, it taketh deepe rooting, and bringeth forth the bleſſed fruit of faith. The Apoſtle ſaith, that his preaching was in demonſtration of the Spi-

The inward meanes for faith, the Spirit of God.

1 Cor. 2 4 5

rit, that their faith might be in the power of God, and the preaching of the Gospell is tearmed *a ministration of the Spirit* [u]: yea, hee useth this phrase, the Spirit of faith [w], because that faith is wrought inwardly by the spirit. Thus yee see that faith is wrought inwardly in us by the spirit, outwardly by the Word.

[u] 2 Cor. 3.

[w] 2 Cor. 8 15.

Now to propound a question and answer it.

How the Gospell works faith

Quæs. *How the Gospell works faith?*

Resp. When the Gospell is preached.

First, That commands us to beleeve in Christ, and promises salvation, and when wee come to heare, the Spirit of God moves us for to heare, and hee opens our

our hearts as hee did the heart of *Lydia*.

Secondly, Vpon diligent hearing, the Lord inlightens the minde to conceive and underſtand the way of ſalvation.

Thirdly, Vpon this inlightning, the great God perſwades us to beleeve x.

Fourthly, After this God inclines the heart to be affected with the goodnes of the things promiſed (which is ſalvation) and to hunger and thirſt after righteouſneſſe.

Fifthly, The Lord perſwades the heart to truſt in the Lord Jeſus for ſalvation.

Now as this knowledge ſerves to humble us, ſo it will bring us to this knowledge, that faith is not

x. Act. 15. 7
1 Cor. 3. 4

Atheists confuted.

common, this confutes the Atheists, that think and say so: all of them say that they beleeve, but faith is a gift, yea, a most rare gift of God; God sent his Patriarchs in the ancientest age of the world, and could finde no faith: he sent his Prophets in a latter generation, and could finde no faith: last of all he sent his owne Sonne, a man approved of God, and approved his doctrine with miracles, and signes following, and could finde no faith, and *when the Sonne of man shall come, shall he finde faith on the earth* [y]?

[y] Luk. 18.8

We reade but of two beleevers in the hoste of Israell [a].

[a] Num. 14.

But of eight in all the old

old world [b].

But of one family that beleeved in all Asia [c].

But of a hundred and twentie in all Christs time [d].

But of a few in all Sardis [e].

Caro & sanguis non dant fidem, sed Pater in Cœlis; Flesh and blood give not faith, but the Father in heaven. Many boast of faith, but if they have any, it is the Divels faith. Nay, many beleeve not so much as the Divell doth; but say with the foole, *non est Deus, non est Dæmon, non est infernus, non est Cœlum*: there is no God, no Divell, no hell, no heaven. And in that some few beleeve, it is by grace, not by nature.

[b] 1 Pet. 3. 20.

[c] 2 Tim. 1. 26.

[d] Act. 1. 15

[e] Rev. 3. 4.

Secondly, it is ſaid in the deſcription wrought in the heart of a ſinner; and this muſt not bee underſtood indefinitly of any ſinner, or every ſinner, for

Firſt, The Divels are ſinners, and yet they cannot have a ſaving faith, and the reaſon is becauſe they have no ſaving promiſe.

Secondly, Reprobates are ſinners, and they have it not, becauſe it belongs only to the elect.

By ſinners then underſtand ſuch as know and beleeve themſelves to bee ſinners, and have neede of Chriſt, and Gods mercy; ſuch as uſe all meanes to have Chriſt, that are undone without him, theſe are they

in

in whose hearts the Lord is pleased to work this grace.

Thirdly, it is said whereby a sinner trusts in the Lord Iesus, that is, rests, relies, builds upon him, cast himself upon the Lord for salvation; the sinner owes a debt, which must be paid, now Christ hath promised to pay it, he beleeves it, and trusts in him, knowing whosoever trusts in him shall be saved.

Lastly it is said for eternal blessednes. Which consists in our deliverance from all hellish, and eternall torments, and the injoying of everlasting happinesse for soule and body; it is called blessednesse, because it comprehends all that can make a man perfectly

blessed, Eternall, because it never shall have an end.

Thus much for faith.

Repentance to be examined.

The third thing that wee are to examine before we come to the Table of the Lord, is Repentance.

A false Repentance.

Now the Reason is, because there is a Repentance in the World, like true re-Repentance, but is not; all is not gold that glisters.

First, There is a Repentance which causes a kinde of remorse, this was in *Saul, he lift up his voyce, and wept* [f].

[f] 1 Sam. 24 15.16.17.

Secondly, There is a Repentance which confesseth sinne, this was in *Iudas, I have sinned*, saith he [g]; in *Pharaoh, I have sinned, the Lord is righ-*

[g] Mat. 27. 3.

righteous, I and my people are wicked [h].

[h] Exod. 9. 27.

Thirdly, There is a Repentance alſo which cauſes praying and faſting, this was in *Ahab*.

Fourthly, There is a Repentance which commeth to reſtitution. *Iudas brought againe the ſilver* [i].

[i] Mat. 27. 3 4.

Now all this may bee, and yet no true Repentance, ſo that wee may bee deceived, and take that for true Repentance that is not true Repentance that changeth the heart. Where there is true Repentance, there is an aptneſſe to aſcend, the affections are ſet on heaven and heavenly things [k], if there were neither heaven nor hell, ſuch would be holy, it is meate

[k] Col. 3. 2.

and

and drinke to them to doe their Fathers Will, they will grow in grace, and in Knowledge. But seeing that there is a false Repentance like true Repentance, let us see what true Repentance is. Repentance may thus bee described to be,

Repentance described.

A present turning, from all evill to all good, wrought by God in the hearts of all that shall be saved.

In which description we may spend time in examining of many things, as:

First, In examining our Knowledge concerning the Act of Repentance.

Se-

Secondly, The time of Repentance.

Thirdly, The termes of Repentance.

Fourthly, The Author of Repentance.

Fiftly, The ſubject of Repentance.

Firſt concerning Repentance Act.

Repentance Act is turning.

Now the Act of Repentance, or forme of it, is turning.

Obſ. True Repentance is a turning. By the ſinne of our nature and practice wee have turned our ſelves away from God and cannot ſee his face, and favour towards us, now it is Repentance that turnes us back againe; *let us ſearch and*

and try our wayes, ſaith the Prophet, and turne againe unto the Lord [l]. It is not onely a turning but is more.

l La. 3. 40.

Repentance turnes wholly.

Firſt, It is a whole turning.

Secondly, It is a continuall turning.

Firſt, it is a whole turning, the whole man turnes.

Reaſ.

Reaſon, becauſe the whole man is turned away from God, and naturally, and wholly evill [m]. *The imaginations of his heart are evill, all the imaginations of it are evill.*

m Gen. 6.

Secondly

Secondly as it is a whole turning, so it is a continuall turning.

Turnes continually.

True Repentance is a continued act of turning, a Repentance never to be repented of, a turning never to turne againe to folly: if this were not, the remedy would be short of the disease, for the whole man is turned from God by sinne, and Repentance must turne the whole man back againe.

Now the knowledg of this will teach us two things.

First, That man hath ever something within him to turne from: a flesh still resisting the Spirit, many temptations of Satan, many wicked fashions of the World.

Secondly,

Secondly, That he can never get neare enough to God in this life, nor ever turne so neare him, as once he was, and therefore he must proceede on till he doe attaine.

Repentance time, to day.

The second thing to examine our Knowledge of concerning Repentance is the time. Repentance time. *Now the time of Repentance is present*, so that,

Obs. True Repentance is speedy Repentance, hee that repents truly, repents speedily, to day whilst it is called to day. The first thing the godly man will set about, is to repent, he lookes,

First, At God.

Secondly, At himselfe.

Third ly

Thirdly, At othes.
Fourthly, At his ſinnes.

Firſt, hee lookes at
GOD

True Repentance looks at God.

Firſt, Commanding, to day to heare his voyce [m]. Firſt to ſeeke the Kingdome of God [n].

[m] Pſal. 95. 7.
[n] Math. 6. 33.

Secondly, Grieving; ſinne greives his bleſſed ſpirit: now the godly will greive God no more, I as his Spirit to morrow will bee more grieved, ſo his patience will bee more abuſed, and his wrath increaſed.

Secondly

True Repentance looks at mens selves.

Secondly as Repentance lookes at God, so also at a mans selfe, and so begins betimes.

Reas. 1. Because before Repentance, wee can neither pray, nor heare, nor receive the Sacrament, to our comfort: whosoever will have any thing to doe with God, or expects any thing from God, must wash, and make cleane, so saith the Lord by the Prophet, wash you, make you cleane put away the evill of your doings from before my eyes [n]. Then come let us reason together, then come and pray, come and heare, come and receive.

n Isa. 1 61, 17, 18.

Reas. 2.

Reas. 2. Becauſe to morrow wee ſhall bee more unfit, *qui non eſt hodie Cras minus aptus erit.* To morrow,

Firſt, The heart will bee more hardned.

Secondly, The conſcience more ſeared.

Thirdly, The will more crooked.

Fourthly, Corruption more rooted.

Thirdly Repentance lookes at others.

True Repentance lookes at others.

That they might bee brought into the way. That ſo there might bee one Sheepe-fold, and one Shepheard, the Lord Jeſus Chriſt.

Laſtly

True Repentance lookes at ſinne.

Laſtly Repentance lookes at ſinne.

And ſees it is good to begin betimes; the longer it is before wee repent, the more ſinnes wee have to repent of.

Firſt, More in number.

Secondly, More in ſtrength.

Sinne is ſtill ingendring, and groweth more fruitfull. The godly man therefore will not procraſtinate. It is Satan that tempts men with a delay, he dares not ſay that Repentance is not needfull, onely to deceive the ſimple, he craves a delay, and ſo ſteales the time away, till all the time bee paſt,

paſt, in which men ſhould repent.. And in this ſnare many a one periſheth, that whereas in their youth, they will not repent, but put if of till they be old, in their old age they cannot repent.

Vſ. The Knowledge of this time, will ſet us about the worke, we know that in things pertaining to the body delay is dangerous: if a wound be not lookt unto before it rot, it becomes uncurable; if fire be not quenched intime, it becomes unquēchable; meate if not preſently ſalted, it is unſavory; if a moate fall into the eye, or a *thorn* be in the foote, we make haſte to get it out. In things pertaining to the health of the ſoule, delay is more

more dangerous. It is God (beloved) that saith, *Hodie*, to day; the Divell that cries, *Cras*, to morrow, it was offered by *Moses* to *Pharaoh*, when shall I pray for thee? and hee said to morrow it is offered by God to man, when wilt thou that I have mercy on thee? in effect it is answered by many, not till my old age. Miserable was *Pharaoh* who delayed *Moses* but one day, more miserable are wee who delay the Lord for many yeeres: wee thinke Repentance is soone had, spend wee doe our dayes in sinne, and thinke that in the latter end, Lord have mercy on us, will serve the turne, but we are de-

deceived. *David* having ſinned it coſt him many a deepe ſigh, many an earneſt, and importunate requeſt, before he could ſee any thing but Gods angry Face againſt him for his fault o. *O have mercy, ſaith hee, upon me O God, according to thy loving kindnes, according to the multitude of thy compaſſions, blot out my tranſgreſſions.* Marke but what a piercing Prayer, what a feeling and paſſionate ſuite, and yet *David* as a man not ſatisfied, not ſpeeding as he deſired, ſets to it againe a freſh, ſaying, *purge mee with Hyſop, and I ſhall bee cleane; waſh mee, and I ſhall bee whiter then Snow* p. Though that hee was not out of hope,

o Pſa. 51. 1. 2.

p Pſa. 51. 7.

hope, yet was he not come to that full comfort, and feeling he looked for; and ſhall wee thinke to ſpeede better than *David* did? or have a more quick acceſſe to the Throne of grace then he had? let us not bee deceived, God is not mocked: what is this but a meere mocking of God, to thinke that wee may ſinne, I, doe what we will, and after all to goe to heaven preſently, have wee not rather cauſe to feare that judgment that is threatned, *When you ſtretch forth your hands, I will hide my eyes, and when you make many prayers I will not heare* q?

q Iſa. 1. 15.

Motives to repent.

Now to move us to this ſpeedy worke, know wee muſt what

1. *Dangers.*

2. *Difficul-*

Secondly, Difficulties.
Thirdly, Doubts there are.

First thinke of the dangers.

First, Dangers in regard of the uncertainty of life.
Secondly, Dangers in-regard of the uncertainty of the meanes of grace.
Thirdly, Dangers in-regard of the uncertainty of a blesing upon the meanes, though injoyed.

Danger of delay 3. fold

First, danger is great in regard of the uncertainty of life, no man hath a lease of his life, wee may dreame of many yeeres as the Glutton did, when that might they may

fetch away the ſoule, hee was called a foole, and ſo proved: thou that deferreſt to day, what doſt thou know but that thou mayſt be dead before tomorrow? it is the wiſe mans ſaying, boaſt not of to morrow, for wee know not what to morrow may bring forth [r]. For ought thou knoweſt, this day may bee with child with thy Death: doubtleſſe, brethren, there are many now in Hell that thought to have repented. As *Trajan* was marching forth with his Army, a poore woman ſolicited him, to doe her juſtice upon the murtherers of her only ſonne, I will doe thee juſtice, ſaith the *Emperor*, when I returne; but ſaid the

[r] Pro 27.1

woman, what if my Lord never returne? how far soever wee here run out, wee hope to make all good when Repentance comes, but what if Repentance never comes? it is the gift of God, it is not in our owne power, therefore the true repenter bestirres himselfe; he presently summons all the powers and parts, the tongue to praying, the feete to walking, the hands to working, the eyes to weeping, and the heart to groaning; there is no neede of bidding that soule, goe, for it runnes

First, To the Word of GOD for direction.

Secondly, To the heart for remorse and compunction.

Thirdly, To God for grace and pardon.

Whosoever putteth of Repentance may expect sudden death, for it is the Lord that threatneth it, I, hee will wound them suddenly[f].

[f] Psa. 64 7.

* * *

The

The
End of the
Fifth SERMON.

The Sixth SERMON.

1 Corinthians 11. CHAP. 28. VERS.

Let a man examine himselfe, and so let him eate of that Bread, *and drinke of that* Cup.

REpentance being described, wee insisted upon the Act or Forme of Repentance, turning, the

time also of Repentance. It is a present turning. Because many dangers, many doubts, many difficulties.

First, The danger is great.

Life uncertaine.

First in regard of the uncertainty of life.

Wee may be dead before to morrow.

Meanes uncertaine.

Secondly in regard of the uncertainty of the meanes.

Though that wee have time, yet there is danger in regard of the meanes of

of grace this may bee taken from us; true it is that the LORD can worke Repentance without meanes if it pleaseth him, yet he useth means[a]. And may take away the meanes at his pleasure, hee may send a Famine, *not of Bread or of Water but a Famine of the Word of the Lord*[b].

[a] 2 Tim. 2 26.

[b] Amos 8. 11, 12.

Thirdly in regard of the uncertainty of a blessing.

Blessing uncertaine.

Suppose life and meanes be certaine, yet there is a danger, in regard of the uncertainty of a blessing upto the meanes. What can the Angells of Heaven doe, the

Miniſters on earth doe? nothing, unleſſe the Lord bee pleaſed to bleſſe. Wee muſt ſtrive, *it is God that gives Repentance* [c]. What and if God will not? What better are wee for all Sermons? the worſe wee are, *for the heart is made fat, and theeare heavy, and the eyes are ſhut, that wee may not heare with our eares, ſee with our eyes, underſtand with our hearts, and and bee converted, and healed* [d]. Many are like unto old hollow Oakes, the rayne falling on them rots them, but makes the tender Oakes grow: would 't not bee a diſhonor to the Wiſedome of God, that men ſhould follow their owne luſts as long

[c] 2 Theſſ. 2. 25.

[d] Iſa. 6. 9. 10.

as

as they liſt, and then have grace at their beck?

Now in dangers, there are difficulties.

Difficulties. Something to bee done.

Firſt, Becauſe it is more to repent, than wee take it to be, it is the turning of the heart, now this is not eaſie, we want ſtrength, I, to man it is impoſsible.

Let us but conſider.

Firſt, What muſt bee done, when wee doe repent: wee are to recount all our ſinnes, that wee may recant them, and this wee know that the longer it bee before the account be caſt up, the harder it will be to make it.

Secondly, Wee are to turn

turne to God, now the longer wee are from God the harder it will bee to turne unto God; the conſcience will bee ready to ſay, upon what acquaintance? the Divell will ſay, will God give thee entertainment? Now there is ſomething to bee left, as the World, and ſinne: now by delay ſinne is more ſtrengthned, and multiplied: for every Act of ſinne ſtrengthens the habit, and one habit another, and ſo *vis unita fortior.*

Something to be left.

Laſtly as many dangers, many difficulties, ſo alſo many doubts.

Doubts.

Doubts concerning

First,

First, The Sincerity.

2. The acceptation of our service, so weakly done the soule is apt to question, whether it bee true? and whether the Lord will accept of such service? for if we repent out of love to God, wee would have repented sooner, for love love defers not [e]; May we not feare that the Lord will never bee contented with the Divels leavings? this will the Lord never doe.

[e] Gen. 34. 19.

We have done with the act of Repentance, and the time of Repentance, come we now to the tearmes of Repentance.

Repentance Tearmes.

First, the termiuns a quo, from what it is that repentance turnes. It turnes from all

Whence.

all ſinne, from all evill (ſaith the deſcription,) ſo that we may conclude

The object of Repentance is all ſinne.

Obſ. That the object of true repentance is all ſinne, not one ſinne, or many ſins, but all ſinne. True repentance looks at

1. *God.*
2. *Chriſt.*
3. *Satan.*
4. *Sinne.*

Repentance lookes at God.

Firſt, True Repentance looks at God.

Firſt, At the command of God, he calls, and commands the repentance of all ſins, to caſt away from us all our tranſgreſſions f, to put away all theſe things, wrath, anger, filthy ſpeaking out of our mouths g.

f Ezek 18. 31.

g Col. 3. 8. 9.

Se-

Secondly, True Repentance looks at God as a forgiver, *he forgives all manner of ſinne and blaſphemy whatſoever*[h]. *Let the wicked forſake his wayes, and the unrighteous man his thoughts, and let him returne unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*[i], and the reaſon is given. *For my waies*, ſaith the Lord, *are not as your wayes, neither my thoughts as your thoughts, for as the Heavens are higher than the Earth, ſo are my wayes higher than your wayes, and my thoughts, than your thoughts*[k].

[h] Mat. 12 31. 32.

[i] Iſa. 55. 7.

[k] Iſa. 55 8. 9.

Se-

Repentance looks at Christ.

Secondly, true Repentance looks at Christ, and so turnes from all sinne.

Jesus Christ suffered for all sinne as well as one, *hee is the Lambe of God that takes away the sinnes of the World*[1]. .

[1] 1 Johu 29

Repentance looks at Satan.

Thirdly, true Repentance looks at Satan, and so turnes from all sinne.

One sinne unrepented of gives him a great deale of advantage; hee cares not how sure the house is made, so long as there is one within that opens the dore.

Lastly,

Lastly, True Repentance looks at Sinne, and turnes from all evill.

Repentance lookes at sinne.

One sinne separates from God, as well as many; one hole in a ship enough to sinke it, one wound in the body enough to kill it, one sinne in the soule to damne it.

True Repentance turnes

First, From all outward actions, it will allow of no sinfull act.

Secondly, From all evill words, frivolous and idle speeches, filthy communications, oaths [m].

[m] Coloss. 3 8.

Thirdly, True Repentance will

will go farther, and ſearch the Chambers of the heart, and turne every thought that hinders the worke of grace. Woe unto them that cleanſe the outſide only.

Now this Knowledge will let us ſee.

Not ſufficient to abſtaine from ſinne outwardly.

Firſt, How many are deceived, who thinke if they abſtaine from ſinne outwardly, all is well; whereas a man abſtaines from ſin ſometimes, becauſe hee cannot commit ſinne, and now his ſinne turnes from him, not hee from it. I, ſometimes feare, or ſhame, or other ſiniſter reſpects may cauſe a man to forbeare, whereas his heart and minde is as foule and filthy as before: if there be

a

a retaining of a diſpoſition to ſinne, if there bee an affection and love unto evill, this is a repentance to bee repented of.

Secondly, That the lopping, and cutting off of ſome ſinnes is not ſufficient, this is not Repentance, wee muſt to the roote, our hearts muſt be purged, and all muſt be put away. The Apoſtle ſaith, put away all theſe things[n]: if we mark but the Catalogue, it ſheweth that we muſt forſake all ſort of ſinnes.

Not ſufficient to loppe and cut off ſome ſinne.

n Coloſſ. 3.

Firſt, Inward ſinnes as well as outward, anger, wrath, ſaith the Apoſtle.

Secondly, Leſſer ſinnes as well as greater, filthy ſpeaking muſt bee put off.

We

we must deale with sinne as God doth with the mightie, that is, put them downe from their seats.

3. That true Repentance sets it selfe against sinne.

First, *Vniversally.*

Secondly, *Sincerely.*

True Repentance sets it selfe against all sinne.

First, against sin universally, against all sinne.

Reas. Becaus all sinne is contrary to grace.

1. Against his owne sins: that which he doth, he allowes not °.

° Rom. 7. 15.

The godly repents his own sinnes.

First, Against the smallest sins, the hypocrite will start at great sinnes, and outragious evills, as murther, drunkennesse, but the godly repents of those which the world

wo rld counts no ſinnes, as unprofitableneſſe under the meanes, petty oathes, raſh anger; and whereas many thinke thought free, the godly man in repenting, repenteth the wandring, and diſorder of his thoughts.

Secondly, Againſt his ſecret ſinnes, he knowes well that the Lord ſees all.

Thirdly, Againſt profitable ſins, no *Agag* will he ſpare.

2. The godly man ſets himſelfe againſt the ſins of other men; if he can he will hinder them, if hee cannot, he will grieve and mourne for them. Rivers of teares ran down *Davids* eyes, becauſe men kept not the Law of God, but the wicked are ſo farre from repenting for the ſinnes of others, that they

The godly ſets himſelfe againſt the ſinnes of others.

they cannot repent their owne.

The godly set against sin sincerely

Now as a godly man sets himselfe against all sinne universally, so also against all sinne sincerely.

First, He will renew his Repentance often.

Secondly, He will repent of every particular sinne; *David* of his murther, Saint *Peter* of his deniall, Saint *Paul* saith, I was a persecutor, but the hypocrite repents in grosse.

Thus much for the *terminus a quo.*

Now

Now to the second tearme, terminus ad quem, whither it turnes? it is said in the description, to all good.

True repentance turns to all good.

Obs. That true Repentance turnes not onely from all evill, but to all good. First to God, the chiefest good p. *Let us search and trie our wayes*, saith the Scripture, *and turne againe unto the Lord: returne unto me*, saith the Lord q; the prodigall will goe to his father r.

p La. 3. 40.

q Ier. 4. 1.

r Lu. 3. 15.

Now good Reason there is why it turnes to God.

Reas. 1. Becaus by sin they have turned against God, sin is not onely a turning from God, but against God.

God [f].

Reaſ. 2 Becauſe it is God onely that pardoneth ſin, and on this condition hee doth it.

Now the Knowledge of this, will let us ſee

Firſt, That it is not ſufficient to ceaſe to doe evill; learne to doe well [t]: it is not enough to put off the old man, unleſſe wee put on the new [u], turne wee muſt *from the power of Satan to ſerve the living God.*

Secondly, That true Repentance is the conſecrating of a mans ſelfe wholly to God [w].

[f] Hoſ 6. 1.

[t] Iſa. 1. 16. 17.

[u] Eph. 4 22

[w] 1 Theſſ. 1. 9.

From

From the Act or forme of Repentance, the time and termes we come *to the Author of Repentance, and that is the Lord.* So that from hence we may obſerve

Obſ. That Repentance is Gods, it is his grace, onely God can Worke it.

Repentance is God: gift

It is Gods both for the beginning, progreſſe and conſummation. *It is God that gave the Gentiles repentance unto life* x. Waiting, ſaith the Apoſtle, if at any time God would give them Repentance y. Hence it is that the Church goeth unto God for it, ſaying *onvert thou me O Lord, &*

x Acts 11. 28.

y 2 Tim 2. 25.

I shall be converted[a], againe *turne us O Lord unto thee, and wee shall bee turned*[b]. It is onely God that can work it.

a Ier. 31. 18.

b Cant. 6. 21.

Reas. 1. Becauſe there are ſuch ſtrong reſiſtances, and enemies of grace within us, and without us; it muſt therefore bee the Spirit of power and fortitude onely that muſt conquer them; the ſtrong man hath taken hold, and onely a ſtronger can caſt him out.

Reaſ. 2. Becauſe there is ſuch ſtrength of luſts, and numberleſſe excuſes of ſinne and ſinners, as only the Spirit can convince of ſinne.

Firſt, It is God that changeth the heart, and bring-

bringeth it unto good; hee it is that will purge us, this is not in our own power to doe, it is the Churches prayer, *Convert us, O Lord* c, so that no power of themselves.

c Ier. 3. 18

Secondly, Hee drawes us unto Christ, *for no man*, saith Christ, *can come to me except my Father draw him* d.

d Ioh. 6. 44

God is the worker, men are instruments; *Paul* may plant, and *Apollo* water, but God that gives the increase. *Paul* preached at *Philippi*, but God opened the heart of *Lydia*, *Peter* preached to *Cornelius* and others, but the holy Ghost brought downe the Unction, and made them Christians.

Now this Knowledge, that God is the Author of Repentance will teach us many things.

No man can repent when hee will.

1. That no man can repent when hee will, this flower groweth not in our Gardens; if that the Lord by his Spirit draw us not, we can never run after him.

Object. Why have we so many Commandements to repent, if it be not in our power to repent?

Resp. Deus jubet quæ non possumus, ut noverimus quid ab eo petere debeamus, saith S. *Augustine*, God commands what we cannot doe, that we may know what to ask of him. I, this God doth to let us see, not what by Nature wee can doe, but what wee in Duty

ſhould doe, and that by his aſsiſtance we may bee enabled to performe.

Ob. God gave Jezabel ſpace to repent of her fornication: hence the Papiſts gather that man hath free will to do that that is good before God; for, ſay they, God gave ſpace of time to repent, therfore ſhe had power to repent, the giving of that power was in vain elſe.

Reſp. It doth not follow becauſe God gave time to repent, therefore ſhee had power to repent: which we may ſee, if wee doe but conſider the ends for which God gives men ſpace, and time of repentance, I, and commandement alſo ſo to doe. The ends be two.

First, That in that time of Repentance, which hee allotteth unto men, he may give his children grace, whereby they may obey his Commandements, and repent.

Secondly, Hee giveth Commandement and time that men may ſee what they ſhovld doe, not what they can doe, and that the wicked may be without excuſe at the Day of Judgement, and ſo aſhamed of themſelves. Man cannot doe it of himſelfe, it is a worke full of miracles, it makes the dead to riſe, the blinde to ſee, the dumbe to ſpeake, and who can worke theſe but the Lord? as one ſheepe cannot heale another, but their helpe com-

Biſhop Cooper.

commeth from the Shepheard: ſo the true health of our ſoules commeth from the great Sepheard of Iſraell; he that tamed the Lyons, and reſtrained the fire from burning, he it is that muſt tame our wild affections, and moderate the fire of our deſires.

Aſcribe unto God the glory of converſion.

Secondly, The Knowledge, that God is the Author of Repentance, will teach us unto whom to aſcribe all the glory of our converſion, even to the Lord, for he it is that hath done it, of our ſelves wee can doe nothing that is good, we muſt bee changed by the Spirit.

Object. Doth not God promiſe, at what time ſoever a ſinner repenteth of his ſinne,

I will put all his wickedneſſe out of my Remembrance.

Reſp. True, the Lord moſt comfortably (bleſſed be his name for it) ſaith, at what time a ſinner repenteth of his ſinne, hee will pardon; but hee doth not ſay that a ſinner may repent when hee will, God hath promiſed to all repentants pardon, but not to all delinquents repentance.

The meanes of grace is not to bee neglected.

3. This Knowledge in the third place will teach us to bee carefull that wee neglect not the preſent meanes of grace offered unto us, as though wee had God at command, and could repent whenſoever wee pleaſe.

Be-

beloved, let none deceive you, deceive not your owne ſoules, it is the meere Gift of God, wee cannot make one haire of our head white or black, and doe wee thinke wee can change our corrupt hearts?

Looke but into the Scriptures and ſee how many when they would have repented, were rejected, I, though they ſought it with teares; and what comfort is this to thee who haſt not repented, neyther doſt thou know, whether that God will give thee grace to repent, or not?

Objection. The theife repented at the laſt, and

was received to mercy.

Resp. True, what then? if that I may but have time when I am dying, to say Lord have mercy upon me, I shall be saved; but what if thou shalt not have so much time? thou art not sure of it, death hath taken many a one away suddenly, so that they have not spoke one word: againe, what if thou hast so much time? many shall say in that day, Lord, Lord, and he shall say unto them, depart from mee, I know you not[e]. The Thiefe was saved, for he repented, his fellow had no grace to repent, & was damned. O beware, least trusting too late Repentance at thy last end on earth, thou bee not driven

[e] Mat 7.22

ven to repent too late without end in hell.

Laſtly, this Knowledge will cauſe us to ſerve God freely, for if God hath wrought in any of us, if our wills be freed by grace unto righteouſneſſe, then will we ſerve God freely, and cheerefully, wee will then obey the Lord willingly. The godly man knowes that the fruit that is cudgelled downe, is ill taſted, and little worth: ſo is that obedience men muſt bee driven unto with blowes, it is an evill ſouldier that followes his Captaine with ſighing, an evill ſervant that obeyes his maſter with grudging; God muſt have all done in love, and hee rewards a cheere-

God muſt be ſerved freely.

cheerefull ſervant.

Now if any of you finde in your ſelves at any time an indiſpoſition, and backwardneſſe to holy duties, call then to minde with what livelineſſe you have followed your luſts, and be aſhamed and humbled, that you cannot with as much forwardnes ſerve the Lord.

* *
*

The

The
End of the
Sixth SERMON.

The Seventh Sermon.

1 Cor. 11. Cahp. 28 Ver.

Let a man examine himselfe, and so let him eate of that Bread, *and drinke of that* Cup.

THE first observation from the Text was that whosoever would come worthily must exa-

examine diligently, this hath ben prøved, examination diſcribed, alſo it hath been ſhewed what every man muſt examine himſelfe of, namely Knowledge, Faith, Repentance, Obedience, Love: wee have finiſhed the three former Knowledge, Faith, Repentance, it remaines that wee now ſpeake of Obedience, this muſt bee examined before we come, ſo that we will

Firſt, Deſcribe obedience.

Secondly, ſhew the rules of Obedience.

Thirdly, The motives to obedience.

The firſt thing is the Deſcription of Obedience.

We

Wee muſt know what Obedience is.

Obedience diſcription.

Obedience is a vertue, whereby wee wholy ſubject our ſelves unto God in ſoules and bodies, to doe whatſoever hee commands, and leave undone whatſoever he forbids.

Obedience Rules.

I will not inſiſt upon the deſcription, but come to the ſecond thing, The Rules, which comprehend the nature of true obedience: the Rules.

1. Univerſality.
2. Alacrity.
3. Sincerity.
4. Conſtancy.

Rule 1. The firſt Rule of Obedience is univerſality, ſo that this muſt be known.

That

True obedience is universall.

That true Obedience is Vniversall.

True Obedience hath an eye to all Gods Commandements; God commands, therefore must wee obey; hee commands all, therefore wee must obey all, even the lesser as well as the greater. O saith the Lord *that there were in them such a heart, to feare me, and to keepe my Commandements* ! not Commandement [a], Every Commandement must bee observed, and if wee will not bee ashamed wee must have respect nnto all [b]. Whosoever shall keepe *the whole Law and yet offend in one point, hee is guilty of all.* [c]

[a] Deut. 5. 29.

[b] Psal. 119 6.

[c] Jam. 2. 10

all. Curſed is every one that continueth not in all the Workes of this Law to doe them [d]. Now the Knowledge of this will bring us to know, who offends.

[d] Deut. 27 26.

Offenders.

Firſt, Such as labour not to acquaint themſelves with totality of Knowledge, they that neglect Knowledge will neglect Obedience, where is there a man like *David* who makes the Law of the Lord his delight day and night? know we muſt that ignorance will not excuſe us, and a particular knowledge will never bring forth a generall obedience.

Secondly, Such as know much yet make no conſcience

conſcience of doing much, theſe are manglers of Obedience [e]. *Herod* will doe many things gladly, but hee will not leave his *Herodias* [f]. Many will part with ſome ſinnes, but not with all. Now here a queſtion is to be propounded and anſwered.

[e] Kings 2. 51. 8.

[f] Mat. 20 2 20.

Quæſt. Whether any man is able to keepe the Commandements of God?

Man able to keepe the Commandements.

Reſ. Man is to be conſidered two wayes. As a naturall man, and as a regenerate man. Now every regenerate man and woman is in ſome meaſure made able to keepe the Commandements of God, and to practiſe the good duties hee requires of him; it is the Lords ſpeech, let

let your hearts bee perfect with the Lord your God, to walke in his Statutes, and to keepe his Commandements g. In this ſtands the perfection of the uprightneſſe of the heart, to walke in Gods Statutes, and keepe his Commandements.

g 1 Kings 8. 61.

The Second rule of Obedience is Alacritie.

So that this muſt bee knowne, that whoſoever obeyes God truely, obeyes him cheerefully. That, that is ſaid of giving almes may be applied to all other Chriſtian duties; it is ſaid the Lord loves a cheerfull giver, ſo the Lord loveth

True obedience is cheerfull obedience.

a cheerefull Prayer, *Thy will bee done in Earth as it is in Heaven*: now the Angells doe the Will of God cheerefully, and so must man. *David* saith of the Sunne placed in the Firmament, that it rejoyceth like a mighty Gyant to runne his race, it hath a kinde of Alacrity and cheerefulnes to runne the course, and to doe the office apointed. Now as *Solomon* would have us to learne somewhat of the Pismire [h]. And our blessed Saviour from the Lillies and Fowles [i]. So wee may not unfitly bee bidden to goe to the Sunne and learne, gladly and cheerefully to serve the Lord.

[h] Pro. 6. 6.

[i] Math. 26. 28.

Obe-

Obedience third Rule is Sincerity.

True obedience is sincere.

So that this must bee knowne that true Obedience is sincere Obedience: he that serves God truly, serves him heartily. *Thou shalt love the Lord with all thy heart*, [i]. He must have the heart, and the whole heart, it is the saying of *David*, *blessed is the man in whose heart are thy wayes* [k]. My sonne give mee thy heart saith the Lord. *God be thanked, saith the Apostle, that yee were the servants of sinne; but yee have obeyed from the heart that forme of doctrine, which was delivered you* [l]. The godly man is the same inwardly, and in

[i] Mat. 22. 37.

[k] Psa. 84. 5.

[l] Rom. 6. 17.

in his heart, that hee is outwardly, and makes a ſhow off, he knowes that God takes no delight in thoſe who draw neere unto him with their lips, when their hearts are far from him. A godly man hath more goodneſſe within him then, hee can make ſhow off, *A good man out of the good treaſure of his heart, bringeth forth good things* [m]. The godly man whatſoever hee doth, or outward profeſsions hee makes of good things, his cheife care is to bee religious within, hee is ſuch a one as makes conſcience of all his thoughts, hee is moſt troubled with his inward corruptions, this hee knowes that if the heart

m Mat. 12. 35.

heart bee reformed, it will bee easie to reforme the words and workes [n].

In the particular duties of Gods worship it concernes all to be carefull of the heart:

1. *Preaching.*
2. *Hearing.*
3. *Praying.*
4. *Singing.*

In

First in Preaching.

That wee may be able to say with Saint *Paul*, God is my witnesse, whom I serve with my spirit, in the Gospell of his Sonne [e].

In Preaching the heart is to be looked to.

[n] Math. 23 26.

[e] Rom. 1 9.

Heare with the heart.

Secondly in hearing.

The heart must also be looked unto, the heart must bee drawne up unto the eare, like *Lidia*, our hearts must bee opened, that we attend to the things which are spoken.

Pray with the heart.

Thirdly in Prayer.

The heart must bee looked unto, Praying alwayes, with all Prayer, and supplication, and how it is said, in the spirit p.

p Eph. 6 8.

Sing with the heart.

Fourthly in singing of Psalmes.

The heart also must be ready

ready, that we may ſing with grace in our hearts unto the Lord q.

q Col. 3. 16

Hypocriſy in the beſt.

Quæſt. But is there no hypocriſy in the godly man? is there no want of this inward truth of heart in his obedience?

Reſ. There is hypocriſie in the beſt, all the ſonnes of *Adam* are infected with this contamination, ſome more, ſome leſſe; whoſoever goeth about to cleere himſelfe in this, hee is the worſt hypocrite of all: and this wee muſt know, that though all are infected with it, yet here is the difference, all have hypocriſie, hypocriſie hath ſome *aliud habere peccatum, aliud haberi à peccato*, it is one thing for a man to profeſſe ſin

and another thing for ſin to poſſeſſe a man. Now though a regenerate man may finde this in him, yet may hee comfort himſelfe in it.

Firſt, That this is a matter of greife, and humbling unto him, feeling this in him, and having his heart away in any outward ſervice.

Secondly, That his care and deſire in obeying God, hath ever been to doe it heartily, and ſo could never hypocrite ſay.

This muſt all know, for by the knowledge of this that it is not

Hypocriticall Obedience not regarded.

Firſt, Hypocriticall obedience.

Secondly, Conſtrained ſincerity that will ſerve

ſerve the turne.

Firſt, For hypocriticall obedience: eye-ſervice may bee pleaſing unto men, becauſe they know not the heart, but to God it cannot. The proud Phariſee may make a faire ſhow, but God can pull of the maske, and diſcover him. All outward workes an hypocrite may doe, onely he failes in the heart, and becauſe of that hee is loſt every where; it is man that judgeth the heart by the workes, but the LORD judgeth the workes by the heart. O therefore take heede of hypocriſie, leaſt you have your portion with them in Hell. Men and women ſolace your ſelves in your devotions, heare,

read, pray, receive, but looke you have the heart along with you, for without the heart all is loſt. Know this that the oſtentation of man ſhall meete with the deteſtation of God.

Conſtrained ſincerity nothing.

Secondly, Now if hypocriſie cannot content God, what can conſtrained ſincerity doe? Hee that obeyeth God becauſe hee cannot chuſe, would not obey the LORD if hee could.

Rule. 4.

The fourth Rule of Obedience is conſtancy.

And this muſt every receiver know,

That true Obedience is con-

constant obedience.

True obedience is constant.

Whosoever obeyes God truely, will obey God constantly: there is scarce any good thing in Gods Child, but may seeme to bee in the hypocrite, save onely this constancy in obedience, so that this teacheth us

First, That sound and constant obedience is in the regenerate.

Secondly, That it is onely in the regenerate, in no other.

First, constant obedience is in the regenerate. The righteous, saith the wise man, is an everlasting foundation [r]. I, such as are planted in the house of the Lord will bring forth fruit in their age [s].

[r] Pro. 10 25.

[s] Psal. 92 13 14.

But it may bee objected.

Ob. 1. *That in many regenerate men there are great intermissions, and giving over of good duties, the fruits of grace have been straighly intercepted, and broke of in them.*

Hee that had come to *David*, when after his adultery he would have killed *Vriah*, and *Peter* when he forswore his Master and that with curses, he would have been able to discerne no more fruits of grace, nor conscience of duty to God in them, then in *Saul* or *Judas*.

Resp. That though in the time of temptation, or spirituall desertion the case may be thus with the godly,

ly, for a time, yet hee cannot continue ſo, but ſhall recover himſelfe, and doe his firſt workes againe, according to that ſaying, hee will not ſuffer the righteous to fall for ever[t]. [t] Pſal. 55. 22.

Ob. 2. *There are many that have good hearts in whom there is great inconſtancy, often omitting of good duties, which they ſhould performe, they have not alwayes that alacrity in Prayer and holy exerciſe, as ſometimes they have.*

Reſ. Certaine it is that many a good man may decay in the meaſure of his practiſe, and good duties, even though [illegible] naturall decay of his ſpirit, by age, or by ſicknes.

Secondly, Hee may looſe that heate and fervency of ſpirit that ſometimes he had, this may bee ſeene in the Angell of the Church of *Epheſus*[u]. The firſt love was loſt, and yet much grace was there. Beloved, without dayly watchfulnes and ſtirring up of our ſelves, it will not bee poſsible to keepe our ſelves from this decaying in out love; yet this wee muſt know, that in every regenerate man ordinarily, unleſſe it bee in caſe of temptation or ſpirituall diſſention, you ſhall finde foure things:

[u] Rev. 2. 4

The god'y performe good duties of conſcience though not alwayes with the like cheerfulnes.

Firſt, That hee doth ſtill performe good duties of conſcience towards God, though not with that cheer-

cheerefulnes as at other times, he ſtill keeps his way, and goeth on, though not ſo faſt, greiving for his decayes, ſtriving againſt his dulneſſe, and this the Lord takes great delight in, *and hee is not unrighteous to forget our worke and love* w.

w Heb. 6. 10.

The godly goe on and perſevere.

Secondly, That the godly man doth not reſt in any thing that hee hath done, but goeth on, and is carefull to perſevere, and continue unto the end, and this may bee ſeene in *David* and *Paul*.

First, in David. *I will praiſe the Lord, ſaith he, while I live, and ſing unto God while I have my being* x. *Thy Statutes Lord, will I keepe even unto the end* y.

x Pſa. 146. 2.

y Pſa. 119 112.

The

The second in S. *Paul*. Brethren, saith he, I count not my selfe to have apprehended: *but this one thing I doe, forgetting those things which are behinde, and reaching forth unto those things which are before, I presse towards the marke*[a].

a Phil. 3. 13.

The godly feare falling

Thirdly, That the godly man lives in feare least hee should fall away before his death, and having begunne in the spirit should end in the flesh.

The godly desire the continuance of meanes.

Fourthly, That his desire is that hee may continue under the meanes of grace. One thing, saith *David*, have I desired of the Lord, that I may dwell in the house of the Lord, all the dayes of my life[b].

b Psal. 27. 9.

This

This is the godly mans care, that he may keepe judgment, and doe righteousnesse at all times [c]. That he may feare alwayes.

[c] Psal. 106 3.

Now let us examine our Knowledge concerning the motives to obedience, and here it concernes all men to know that God is constant in love unto us.

The first Motive.

That God is constant in his love to us: he hath loved us, and he doth love, us, and he will love us; he will never give over.

God constant in his Love.

Motive

Motive the second.

The wicked constant in sinne.

The wicked man continueth in sinne; nothing will make them forsake it, the mercie of God will not allure them, nor the judgements of God terrifie them; but for all that is done, this they will doe, even breake the lawes of God and his just commandements behinde their backes.

Motive the third.

All creatures obey God.

All Creatures serve and obey him: there is no Creature that God made, but in his Kinde yeilds some delight and content unto God that made them, *he*

re-

rejoyceth ſaith the Pſalmiſt, *in all the workes of his hands* [d]. And is it not a ſhame that man, whom hee made above all to take pleaſure and delight in, that man ſhould not obey him?

[d] Pſa. 104. 31.

Motive the fourth.

God a royall pay-maſter.

God is a royall pay-maſter, in keeping the commandements of God, there is great reward; in our fathers houſe there is bread enough: the wicked they ſhall have nothing but husks; his children ſhall have bread, I, bread enough. God is alwayes paying his children wages, and never thinks they have wages enough, he it is that ladeth

ladeth us dayly with his benefits[e]. God to us hath given his Sonne, and with him all things: his Face was buffeted, his Cheeks nipped, his Eyes blinded, his Hands nailed, his Side lanched with a Speare: he was as water powred out, all his Bones were out of joynt, his Heart like wax molten within the middest of his Bowells, his strength was dryed up like a potsheard, his tongue did cleave to his Jawes, and he was brought unto the dust of death[f]. *Non ergo caput, faciem, oculos, manus, cor illi trademus, ut illi serviamus?* must wee not therefore give him, Head, Hands, Eyes, Face, and Heart to serve him?

[e] Psa. 68. 19.

[f] Psal. 22. 14, 15.

wee muſt not give our Members, Weapons of unrighteouſneſſe to ſinne: what then? wee muſt give our ſelves to God, and our Members of righteouſneſſe to ſerve God.

Thus much for the fourth thing every receaver muſt examine, namely Obedience.

Now come wee to the fift and that is, Love. Our love towards God, and reconciliation of our ſelves towards our neighbours, for in vaine ſhall wee pretend Knowledge, boaſt of Faith, glory of Repentance, if we faile in our love.

Love to God muſt be examined.

Firſt wee muſt examine this, Our love to God, for if any man love

love him not, let him bee *Anathema, Maranatha* g.

g 1 Cor. 16. 22.

Every receiver must know,

God commands love.

First that God hath commanded this, that we may know whether wee doe love him, and might keepe our selves in his love i. Thou shalt love the Lord thy God, saith hee, and againe *what doth the Lord thy God require of thee, but to feare him, and love him?* this by our Lord, and Saviour is called the great Commandement, the commander is great, the object is great, the use of the duty is great, and their reward is great, that care to doe it.

i) Deut. 6 5 Deut 11 12.

Secondly, God doth love us, and it is a matter,

ter of equity that wee ſhould requite love with love againe, for though we cannot love him, as we ought, and as hee loveth us; yet muſt wee love, for ours is an aſcending, his a deſcending love; and love deſcending is more, is more naturall, more fervent and vehement, then love aſcending, as wee ſee in Parents who love their children better, then their children love them: beſides God loved us when wee were his enemies i: *durus eſt animus, qui ſi dilectionem nolebat impendere, nolet rependere*; S. *Augu.* his heart is Oake, not fleſh, but Flint, that though hee will not beginne to love, yet

Matter of equity to love.

i Eph. 2.

S. *Augu.*

yet finding Love, will ſhew no love.

Loves commodity.

Thirdly, examine wee muſt, becauſe of the commodity, for if this bee in us, then

Firſt, our Faith produceth thoſe good duties which we owe unto God, for Faith is as one hand receiving, Love as the other giving, *for Faith worketh by Love*[k]. *Nec faciunt bonos, vel malos mores, niſi boni vel mali amores*, ſuch as our love is, ſuch is our life; an holy love, an holy life, an earthly love, an earthly life: if a mans love be ſet on God, his life muſt needs be good; and though this bee certaine, that a man is juſtified by Faith[l], yet this is

[k] Gal. 6. 6.

[l] Rom. 3.

is as certaine, that the life of a man is justified by love.

Secondly, having this love wee may know in what estate wee are in. Saint *Augustine* saith, *Duas civitates duo faciunt amores. Hierusalem facit amor dei, Babyloniam amor seculi; interroget ergo se quisque quid amat, & inveniet unde sit civis.* Two loves make two Cities: the love of God maketh *Hierusalem*, the love of the World *Babylon*; therefore let but every man examine what hee loves, and hee shall see in what estate hee is, and to what City hee belongs. As a man by looking upon a Diall, may know the motion of the

S. *Augu.*

the Sunne in Heaven; so by looking upon the thing hee loveth, he may know in what hee standeth; whether hee belong to *Babylon* or *Jerusalem*, to Heaven or Hell, to God or the Divell.

Love ingenders love.

Thirdly, The love of the godly will bee ingendred in us.

Love as strong as death.

Fourthly, This love is as strong as death; for as death doth kill the body, so our love to God doth mortify our love to the World and dispels rancor, wrath, malice, and as the rising of the Sunne doth chase away the darknesse of the night: so the love of God drives away the inordinate love of Worldly vanities.

Now

Now it is not ſufficient to know that God muſt be loved, but wee muſt alſo know how God is to be loved.

This our Saviour ſheweth [m]. *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde.*

[m] Matt. 22 37.

How God is to be loved.

First wee muſt love him with all our heart. Now to love God withall the heart, is to love him with all our affections, joying and delighting in none but in him; for hee loves not God that delights in any thing more then God, as S. *Auguſtine* ſaith truly, *Minus te amat, qui aliquid tecum amat, quod non propter te amat*; hee loves thee not, who loves any thing with

God muſt be loved with all the heart.

What it is to love God with the heart.

S. *Aug.*

with thee, which hee loves not for thee.

God must bee loved with all the soule.

Secondly, we must love God with all our soule: indureing rather a separation of the soule from the body, than that our soule should bee separated from God, who is the Soule of the soule, and the comfort both of soule and body.

Thirdly, God must be loved with all our mind, so that our cogitations must be fixed upon him, and ruled by him; his word should direct our Reason, our Reason rule our Wills, that so wee may say with the Apostle, wee live not, but God doth live within us,. A Christians chiefest care should be how to performe this duty to God, how

how to love him, as the Church ſaid; *I am full of love, I am ſick of love* [n]. This is that all men ſhould doe, this they owe to God, but few pay it, or if they doe, it is with Crackt mony, not currant in Gods Exchequer, for our love to God is cold, yea plaine dead; and that appeareth in the breach of the firſt Table: wee are bankrupts both in piety towards God, and charity towards men, we love the World and our pleaſures more then God, we worſhip not God in ſpirit and in truth, we ſweare and blaſpheme the name of God, we prophane and pollute the Sabbaths of God, wee come ſeldom to the

[n] Cant. 5. 8.

All owe this debt to God.

Mans love to God cold and dead.

houſe of God: how can we ſay that wee love God? the love of God ſtandeth in the keeping of his Commandements: ſo ſaith our Saviour; *hee that hath my Commandements and keepeth them, is he that loves mee: and againe if any man love me, hee will keepe my Word and my Father will love him, and wee will come unto him, and dwell with him: and againe, he that loveth me not, keepeth not my words* o. He ſpeaketh poſitively, and privatively.

Love ſtands in keeping the Commandements.

o John. 14. 21. 23, 26.

The bleſſed and undivided Trinity will dwell with that man, who loveth God truely; but till wee ſerve God in holineſſe and righteouſneſſe, till wee pray diligently, heare his Word

Word attentively, receive the Sacraments penitently, keepe the Lords day's religiouſly, uſe his name reverently, let us bee aſhamed to ſay that wee love God; *nunc regnum dei, non eſt in verbis, ſed in virtute*: the Kingdome of God is not in word, but in power. Many Chriſtians are mutilated and lame; either they want an eare, and cannot heare God, or they want a tongue and cannot praiſe God, or they want an heart, and cannot love God.

Theſe *Atheiſts* are a diſgrace to Religion, a Moth in the garment of the Church, monſters in nature, divels in ſhape of

men, as CHRIST ſaid of *Judas*; hollow Trees, not holy Trees. Beloved, it is a moſt honorable thing to be a lover of God: it was one of *Abrahams* greateſt titles of honour, to bee called the friend of God; it is a moſt bleſſed thing, to be a lover of God; they that love the Lord, ſhall bee as the Sunne that riſeth in his ſtrength.

An honorable thing to love God

There is nothing in the World that can give reſt unto the ſoule, but God: the heart of man is like the needle of the cumpaſſe, that trembleth ſtill untill it come at the Pole. The ſoule of a wicked man is in a ſling, now that which is in a ſling is violently

Nothing can give reſt to the ſoule but God.

lently toſſed about, ſo is the ſoule when it is not upon the proper object, God. It was the ſaying of the rich gluttan, *ſoule take thy eaſe, thou haſt goods laid up for many yeeres*: and *David* cryed, *returne my ſoule to thy reſt* p. The firſt put his ſoule from the right object, but the ſecond when he ſaid, returne my ſoule to thy reſt, hee put it up on the right object.

p Luke 12. 19. 116. Pſal. 7.

Now a queſtion may be asked.

Quæſt. *Whether God is to bee loved for his benefits, or for himſelfe?*

Reſp. God is to bee loved for himſelfe: benefites in reſpect of our infirmities may bee

God is to be loved for himſelfe.

motives to ſtirre us up to love God, but hee is to be loved for himſelfe. Hypocrites ſerve God for gaine, what ſhal it profit us, ſay they, if wee pray unto him? they meaſure all their Religion by profit, it is vaine they ſay to ſerve God, and *what profit is it that wee have kept his Ordinances, and that we have walked mournefully before the Lord of Hoſts* q? These are like unto little children, who will not ſay their Prayers, unleſſe you promiſe them their breakfaſt, and to theſe men gayne is godlineſſe.

Iob. 21. 15

q Mal. 3. 14

A ſecond queſtion to be propounded is.

Queſt. Whether the hatred

tred of God, or the ignorance of God be the greater ſinne?

Reſ. In divers conſiderations the hatred of God may bee a greater ſinne then the ignorance of God: and ignorance againe, a greater ſinne then the hatred.

Firſt, That is the greateſt ſinne that is moſt oppoſite, to the great God, now hatred of God being oppoſite to the Love of God muſt needs be the greater ſinne.

Secondly, If yee will conſider ignorance as oppoſite to the viſion of God, wherein our bleſſedneſſe conſiſteth, then the ignorance of God is a greater evill, then the

hatred of God, for to see God is a more excellent thing then to love him; though *in Termino* they cannot bee severed.

* *
*

The

The
End of the
Seventh SERMON.

The Eighth SERMON.

1 Corinthians 11. CHAP. 28. VERS.

But let a man examine himselfe, and so let him eate of that Bread, *and drinke of that* Cup.

WEE heard in the former Sermon that whosoever would come worthily to Gods Table, must

must examine himſelfe narrowly before he comes; examine hee muſt, his Knowledge, his Faith, his Repentance, his Obedience, and laſtly his love. Foure of theſe I have inſiſted upon at large, entrance hath been made into the laſt, which is Love: Love to God, Love to man. For the Love to God, that wee have finiſhed, now it remaines that we ſpend ſome time on our love to man.

Love to man muſt be examin'd.

Now every receiver muſt examine this Knowledge concerning this, for

Wee all come to one Table.

All eate of the ſame Bread, drinke all of the ſame Cup.

Bap-

Baptiſed all into the ſame baptiſme.

Branches all of the ſame Vine.

Sheep of the ſame Shepheard.

Children of the ſame father.

Fellowes of the ſame houſhold.

Heires of the ſame kingdome.

Members of the ſame body.

Profeſſors of the ſame faith.

Obtainers of the ſame promiſe.

Partakers of the ſame hope.

Now it is a ſhamefull thing, and full of infamy, and reproach, to ſee the Branches of the ſame Vine,

Vine, Sheepe of the ſame Shepheard, Children of the ſame Father, to contend and ſtrive one againſt another.

Beloved, there is but little love: where are thoſe noble paire of lovers *David* and *Ionathan*, who had but one ſoule: *Euſebius* and *Pamphilus*, Martyrs, who had but one name: *Pilades* and *Oreſtes*, who had but one life, the one being dead, the other died alſo: *Ruth* and *Naomi*, who had but one grave: Saint *Baſil*, and Saint *Nazienzen*, of whom it is ſaid, *anima una erat incluſa in duobus corporibus*, one ſoule was included in two bodies? Marriage maketh two bodies one, but love maketh two ſoules

ſoules one, yea many ſoules, many bodies, but one.

The Heathens were wont to ſay of the men of the Primitive Church, *ecce ut invicem ſe diligunt*, behold how they love one another? they knew Chriſtians by that badge, but we may ſay, *ecce ut invicem ſe oderunt*; behold how they hate one another? not Chriſtians, but Wolves, Lyons, Leopards, Divels, nay worſe; for one Lyon eateth not another, and the Divels ſtrive not among themſelves, but maintaine their Kingdome. Let Tygers, and Beares, and Leopards teare one another; let Scythians & Cannibals eat one another, who know not God, nor good humanity:

nity, let them bee without naturall affections; but let us love one another, and let the Apoſtle his precept bee our practiſe; *bee of one minde, one ſuffer with another, love as brethren, be pittifull, be courteous, not rendring evill for evill, not rebuke for rebuke; but contrariwiſe bleſſe, knowing that yee are thereunto called, that yee ſhould be heires of bleſſing* [a].

[a] 1 Pet. 3. 8. 9.

In no quality doe wee reſemble God more, than in this, Love, God the Father is Love, God the Sonne is Love, God the Holy Ghoſt is Love; God the Father in love gave the Sonne, God the Sonne in love gave himſelfe, God the holy Ghoſt in love ap-

ply-

plyeth all this to us.

Now good reaſon have we to examine our love to man, for there are divers kinds of love. *Kind of love.*

Firſt, The Atheiſts love, and this comes from profit, or from pleaſure, which love men as the dog doth the bone; but this love proceedeth not *ex corde puro*, a pure heart, therefore it is a love condemned. *Atheiſts love.*

Secondly, the Gameſters, Drunkards love: for to gloſſe, play, eate, drinke, game, be no good workes, therefore this is not to love. *Gameſters love.*

Thirdly, There is carnall love, and this is condemned, for love in man may be a vice aſwell as a grace; it is a vice, when it is *Carnall love.*

is set upon a wrong object, or is disordered, and that three wayes.

1. When we love things unlawfull, as sinne.

2. When we love things lawfull, but too much, as the world.

3. When love is turned into lust, and so it is the mother of fornication, adultery, incest, and such like.

Christian love.

Fourthly, There is a Christian love, wee must love one another in the Lord, and for the Lord: this love is the badge of Christs Disciples: *by this shall all men know that you are my Disciples indeed, if yee love one another as I have loved you* b. To this Saint *Peter* exhorteth, *above all things hav*

b Iohn 13.

have fervent love among your ſelves, for love ſhall cover a multitude of ſinnes c, *non expiando, non veniam promerendo, ſed fraternè condonando, non vindicando, non diffamando*; not by purging, or ſatisfying for ſinne, not by deſerving pardon, and binding God to forgive ſinne, but by brotherly forgiving treſpaſſes, not revenging our ſelves, nor defaming others. c 1 Pet. 4.

There is another love condemned, the love of Heretiques and Schismaticall love, *in cathedra unitatis, Deus poſuit doctrinam veritatis*, in the chaire of unity God hath put the doctrine of verity: they agree as the falſe Prophets did, not in the Lord, but againſt the *Schismaticall.*

the Lord. Papists boast much of their Councell of Trident, and how they agree in all meetings. Alas a few Bishops of Italy consspired together, but thirty eight Bishops in all, not like the Councell of *Nice*, where were three hundred and eighteene, or of *Arimine*, where were fixe hundred Bishops: nor like the Councell of *Constance*, where were foure Patriarks twenty nine Cardinalls, two hundred threescore and ten Bishops, forty seven Arch-bishops, five hundred threescore and foure Abbots and Doctors at the deposing of *Benedict* the third.

But our love let it bee as it should bee, Christian love:

love: let us love as brethren, and then the God of love and peace ſhall bee with us: and if enemies will not bee pacified, recommend the cauſe to God till wee meete in heaven, where all injury ſhall bee forgotten: and in the meane while *I beſeech you* (as S. *Paul* did the Saints of Corinth, I beſeech you I ſay) *by the name of our Lord Ieſus Chriſt, that yee all ſpeake one thing, and that there be no diſſenſion among you, but that yee bee knit together in one minde, and in one judgment* [d]: and *whatſoever things are true, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to love* [e], *thinke on theſe things*, and the God of Love, and

Our love muſt bee Chriſtian

[d] 1 Cor. 1. 10.

[e] Phil. 4. 8.

and peace ſhall bee with you [f], and the Lord increaſe your love, and make it abound more and more one toward another. Chriſts Commandement is all love, his Spouſe is all loving: and *Iohn* will preach nothing but love, and wee muſt follow after love, and above all have fervent love among our ſelves, for that ſhall cover a multitude of ſinnes.

[f] 1 Theſ. 3. 12.

Seeing therefore it is not all love that is commended, it ſtands us in hand to examine our love; for none receive worthily but ſuch whoſe love is.

1. *Holy.*

1. *Holy.*
2. *Juſt.*
3. *True.*
4. *Conſtant.*

Loves properties.

Firſt, the Receivers love muſt be holy love.

Holy Love.

It muſt be for God, and not againſt God, under God, and not above God; for he loves not God, that loves not his neighbour with God, whom he loves not for God: and hee that loves his neighbour more than God, is unworthy of God, and makes his neighbour to be his God.

Se-

Iuſt love.

Secondly, The Receivers love muſt be Iuſt.

Wee muſt not love one another in evil, but in good, and for good, *pacem cum hominibus, bellum cum vitiis*: wee muſt have peace with men, war with their vices; we muſt love their perſons, but hate their manners if they be evill.

True love.

Thirdly, The Receivers love muſt be true love.

Wee muſt not love in word, and in tongue, but in worke, and in truth g; *nemo poteſt veraciter eſſe amicus hominis, niſi primitus fuerit ami-*

g 1 Ioh 3. 18.

amicus ipſius veritatis, S. *Auguſtine*, no man can bee a true lover of man, unleſſe firſt he be a lover of the truth. Wee muſt love one another, not for their riches, honours, greatneſſe, but for themſelves: their good muſt be ſought, not their goods: we muſt not love one another as Dogges doe bones, for the fleſh that is on them, or as men doe Trees, for their fruite; but wee muſt love them for themſelves, for this, that they are men, but eſpecially, for that they are vertuous and good men. S. *Aug.*

O *Laſtly,*

Constant love.

Lastly the Receivers love must be constant.

With some, friends are like flowers, no longer regarded then whiles they are fresh. Many mens love is like the harlots love, who love while there is lucre; and when gifts goe hence, their love goes hence: they are like the puttocks in the fable, that followed the old Wife bearing meate to the market, but forsooke her homeward when her meate were sold. *Ego non paucis quondam munitus amicis.* A man shall bee loved in prosperity but in adversity, as Rats forsake an house when it is ready to fall, so

ſo his lovers and his friends will forſake him. Thus our love ſhould bee holy, juſt, true, conſtant, this is true Chriſtian love, wherein men ſhould keepe themſelves; this is like unto the Sunne unto the World, a Candle unto the houſe, a light for our journey, a line for our life, and a rule for our reprehenſions. *Si diligis, fac quicquid vis*: if thou beeſt in love, doe what thou wilt; ſpeake or be ſilent, exhort or rebuke, call or cry, ſo it be in love, all is well.

Beloved, much is gotten by love, there is much comfort in love, I, love is the fulfilling of the Law.

Love is the fulfilling of the Law.

First, Reductive.

Secondly, Effective.

Thirdly, Formaliter.

First Reductivè.

Becauſe love is the fulfiling of all the Commandements.

Secondly Effectivè.

Love is beneficiall.

For hee that loves the Lord, is ready alwayes to obey him.

Thirdly Formaliter.

For all actions ſhould be referred to the glory of God.

The eſtate of thoſe that love not, miſerable.

As the benefit is great where there is love, ſo the miſery of ſuch as love not is great alſo.

Firſt, They are children

dren of darkeneſſe, and all under the bondage of the firſt death, and in danger of the ſecond.

Secondly, They can never enter into the Kingdome of Heaven: every one can ſay a murtherer ſhall not bee ſaved, now the Lord hates a man that loves not his brother as a murtherer; and the Apoſtle ſaith, *that no murtherer hath eternall life abiding in him* h. I will conclude with the ſaying of S. *Peter*: *the end of all things is at hand, be ſober therefore, and watch unto Prayer; this is good*, but not ſufficient, and above all things, ſaith he, have fervent charity, for charity ſhall cover a multitude of ſinnes i. It is love

h 1 John. 3 15.

i 1 Pet. 4 7,8.

that hides the blemiſhes of our ſinnefull nature, and the ſame Apoſtle cals upon us to give all diligence, *to adde to our Faith, vertue; and to vertue, knowledge; to knowledge, temperance; to temperance, patience; and to patience, brotherly kindneſſe, and to brotherly kindneſſe charity* [k]. And the reaſon is given becauſe if this be in us, we ſhall not be barren, and unfruitfull in the knowledge of our Lord JESVS CHRIST, but he that lacketh theſe things, is blind and cannot ſee farre of, and hath forgotten that hee was purged from his old ſinnes [l].

k 2 Pet. 1. 5, 6, 7, 8, 9.

l 2 Pet. 1. 9

Wee have finiſhed the firſt concluſion, that whoſoever would receive worthily

thily must examine narrowly. Come we to the second.

That the selfe examiner must bee a receaver. *Let him eate of that* Bread *and drinke of that* Cup.

The examiner must be a Receiver.

Doe this, saith our Saviour [m]. So that it is not left indifferent for a man to come, or not to come, but commanded; I, if that wee looke but into the Booke of God, wee shall finde that such as were bidden to the Wedding, and would not come, made light of it, were destroyed as well as hee that came without his Wedding garment [n]. O that we would consider,

[m] 1 Cor. 11 24.

[n] Mat. 22. 4. to 13.

First, Who it is that calls, cries! It is the

Lord by the mouth of the Minister, he it is that bids his guests, shall he cry come, and shall we not come? shall hee call, and shall not we answer? he it is that bids, and shall wee make excuses? send his Messingers to prepare, and shall not we come where all things are prepared?

Secondly, Consider that besides calling, bidding, sending, he offers himselfe, and what a fearefull thing is this to contemne this blessed Sacrament?

When *Moses* called *Dathan* and *Abiram* to come up to the Lord, they answered presumptuously, *we will not come* o. When the King in the Gospell had in-

o Num. 16. 12.

invited many, and ſent his ſervants at ſupper time, to ſay to them that were bidden, come, for all things are now ready, they all with one conſent beganne to make excuſe p. Beloved, doth not the Lord call us, as *Moſes Dathan* and *Abiram*; to come up? and doe wee not as they did, ſay, wee will not? this wee not only ſay, but doe. Doth he not invite us, I, the Table is covered, the ſupper is ready, yet how doe wee ſlight it? Many will come, but it is to looke on, not receave, what is this, Beloved, but to have the Miniſter of CHRIST in deriſion? our Saviour did not ſay, let a mad examine

p Luke 14. 16, 17. 18.

himselfe, and stay at home, or examine himselfe, and looke on, *but let a man examine himselfe, and so let him eate of that* Bread, *and drinke of that* Cup. With what face then, with what countenance or conscience, can these come to the house, and Table of God? But it may be objected.

Of receiving more then needes

Ob. 1. *That often receiving is more then needs.*

Ref. Those that make this objection, shew to the World, what spirit they are of, for besides, the Word of God requiring of us often to receive, have wee not our owne wantes crying out unto us, and that aloud, that wee have neede to come? and surely, if ever any of these

theſe had taſted of any ſweetneſſe at the Table of God, they would never have objected ſo abſurdly, or argued, I have often received, therefore neede to receave no more, but rather I have often receaved therefore will receave againe. There is almoſt none ſo abſurd as to ſay I have been often at the Church therefore I will bee ſeene there no more, I will heare no more becauſe I have heard a little; but as he that knoweth what it is to heare, will heare often, ſo hee that knowes what it is to receave the bleſſed Sacrament, will not content himſelfe with receaving, but will receave often.

Ob. 1.

Of. cu receiving without profit a signe we are not good.

Ob. 1. *It may in the second place be objected, we have often come and received, but wee profit not by it, wee are never the better, therefore wee will receive no more.*

Ref. True it is, that many come, and come often, and are no better, but the worse for comming; this is a signe that they are not good, yet God forbid that wee should so hardly conclude of all that say they can feele no such comfort at the Receiving of the blessed Sacrament, for howsoever some doe not for the present, and in the Act finde it, yet they may finde comfort, and have comfort. And here it will stand us all in

in hand to consider of five particulars, and to have them in minde.

1. That to forbeare comming will make us worse than we are.

2. That it is one thing to have grace, and another thing to feele grace.

3. That every man must with conscience submit himselfe to Gods ordinance.

4. That no man was ever made better by not comming to the Sacrament.

5. That it is a dangerous thing to stint God, to limit God.

First, it concernes all to consider of this.

That if they should not come to the Table of the Lord,

Not comming to the Sacrament makes men worse.

Lord, it is to bee doubted, that albeit they should not feele themselves any whit the better, by their comming to it, they should feele themselves many degrees the worse, and albeit that they feele not themselves after their receiving as good as they desired, yet if they come not at all, they shall be sure to finde themselves worse than they were.

One thing to have grace and feele grace.

Secondly, Consider wee must that it is one thing to have grace, and another thing to feele grace: for a man may have grace, and not feele it, especially in time of temptation, as a man may have life in him, though many times hee know it not; the godly man hee

hee lives by faith, not by feeling.

Thirdly, Consider wee must, that every man must submit himselfe with conscience to the ordinance of God, and if thus they doe, they may assure themselves that in the Lords good time they shall find comfort: for as they that are sicke, will goe to the physitian, take his directions, stay his time, and in all things bee ruled by him, so must every poore sinner that expects comfort for his soule, hee must stay the Lords time, who knowes when it will doe us the most good, and stand us in most stead?

wee must submit with conscience to Gods ordinance.

Fourthly, consider wee must of this, that no man was ever made better by with-

withdrawing makes not men better.

withdrawing of himselfe: Beloved, if this could bee proved, then something might be said, but I dare say that it was never knowne that any man was either richer in grace, stronger in faith, by keeping of himselfe from the ordinance of God.

God must not be stinted.

Fifthly, Consider wee must that it is a dangerous thing to stint God, to limit him, take heed we must of setting God a time, as now Lord, or to morrow Lord, let me feele comfort, like the unruly patient that will not be cured, unlesse he bee cured out of hand. O beloved, God will try faith, and patience, to know whether we will depend on him or no.

Ob.

Ob. 3. *Some will obiect againe, that they would often come to Gods Table, but that they have so many infirmities, and manifold imperfections, and these they say do discourage them; their measure of faith, and grace they say is so little, that they are afraid to come, least they should come unworthily.*

Imperfections must not hinder us.

Resp. If that these things proceede from a good ground, these are not to be slighted, as the other, but we should rather put to our helping hand, and put our shoulders under to helpe them beare the burden: this indeed is true love, and compassion to pity the soules of our brethren; it is said of our blessed Saviour, that a bruised reede shall he not

not breake, and ſmoaking flaxe ſhall he not quench q. Chriſtians muſt uſe all the meanes that may bee to nouriſh the weake ones, thoſe that are weake in grace: as wee muſt warne them that are unruly, ſo wee are commanded to comfort the feeble; our imperfections though many, muſt not keepe us back, ſeeing that the Lord accounts us worthy, and invites us to come unto him.

q Mat. 12. 20.

And here Receivers may conclude of foure things.

Feeling a want of grace with griefe is grace.

Firſt this, that the feeling of the want of grace, with a grief for that want, is grace, for ſuch as are altogether graceleſſe, and ſenſeleſſe doe not find at any time any defect of grace in themſelves. Se-

Secondly, this, that no man must please himselfe in his owne wants, nor nourish the weakenesse that is in himselfe; for albeit God condemneth no man for his wants, nor with-holds his grace from him for his imperfections, yet must not man make much of them, nor delight in them, nor thinke himselfe the better for them.

We must not please our selues in our wants.

Thirdly this, that it is a dangerous temptation of Satan against our soules, when as he counselleth and perswadeth any man to withdraw himselfe from the Communion, for want of grace; if he have any in sincerity, albeit it be but in the least measure, I, but as a graine of mustard-seed, it will

Temptation of Satan dangerous, concerning want of grace.

will not bee labour loſt, if that we would but think of the perſons for whom the Supper was inſtituted, we ſhall finde that it was for the weak not for the ſtrong; for the poore, not for the rich: ſhall any man now reaſon ſo abſurdly, that becauſe he is hungry, therefore he will not eat, becauſe thirſty, therefore hee will not drinke, becauſe wounded, therefore careth not for the Phyſitian? would not every one condemne theſe for unwiſe men? beloved, it is no better than a divelliſh temptation, that becauſe wee are weake in grace, therefore wee will not receive the ſtrength of grace.

Fourthly and laſtly, that the

the Lord Jesus Christ came into the world to save sinners, to redeeme that, that was lost. *Let a man therefore examine himselfe, and so let him eat of that Bread, and drink of that Cup.*

Christ came to save sinners.

FINIS.

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